RADIANCE

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January – March 2008

Paramahansa Yogananda *March 7, 1952*

The accomplished yogi is superior [in realization] to devotees who engage in arduous disciplines and to others who only have knowledge about God or who perform rituals. Therefore, practice yoga [samadhi].
– Bhagavad Gita 6:46

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Written by Roy Eugene Davis.
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The Real Purpose of Yoga Practice

yoga From Sanskrit *yug*, yoke, join or bring together. 1. Unification of attention and awareness with an object of meditative contemplation. 2. Restoration of awareness to its original, pure wholeness. 3. Practices that can result in Self- and God-realization.

A few years ago, an independent polling organization reported that at least twenty million Americans were either practicing some form of yoga or were interested in doing it. World-wide, the numbers of people who are attracted to yoga practice may exceed fifty million. Why are there so few spiritually enlightened yoga practitioners? A few of the answers are:

- Satisfied with the physical and psychological benefits they experience or the compatible yoga-oriented friendships they enjoy, they do not yet aspire to be spiritually enlightened.
- They are not yet interested in learning the philosophical principles that form the foundation of effective yoga practice or cannot comprehend them.
- They may be unwilling or unable to assume the constructive modes of thinking or perform the intentional actions that can allow authentic spiritual growth to easily occur.
- Their yoga practices are not compatible with their psychological temperament or capacities to practice.

The *real purpose of yoga practice* is accomplished when one's awareness is so clear that Self-knowing is constant, powers of discriminative intelligence and intuition are highly developed, and troublesome subconscious influences and addictive behavioral tendencies are absent. Spontaneous awakening through the remaining stages of spiritual growth—to Self-realization, God-realization, cosmic consciousness, and permanent liberation of consciousness—can then be more quickly actualized.

More than thirty-five hundred years ago, curious, spiritually inclined individuals in India systematically explored their relationship to mind and consciousness and learned how to detach their awareness from conditions which confined them.

They discovered and used precise methods that calmed the mind, clarified their awareness, enabled them to elicit refined states of superconsciousness, and acquire exceptional powers of perception and extraordinary functional abilities.

Because yoga practice includes observation, identification, description, experimental investigation, and theoretical explanation of physiological and psychological phenomena and their relationships to states of mind and consciousness, yoga practice is often said to be a science which may or may not include religious beliefs or practices. Yoga practices can be beneficially used by anyone whose interest in spiritual growth is sincere and whose intellectual and physical capacities are sufficiently developed. All that is then required is determination to learn what to do and to do it.

Self-realization is direct experience along with knowing one's essence of being. When Self-realization is constant during meditation and when performing duties or relating to others, debilitating subconscious conditions are neutralized. False ideas no longer prevail in the mind and the consciousness of the yoga practitioner is liberated—forever free from conditions that formerly blurred and limited it.

Guidelines For Effective Yoga Practice

Some obstacles to samadhi are doubt, negligence, confusion, failure to make progress, instability, addictions, attachments, misperception, and distractions of attention. – *Patanjali's yoga-sutras 1:30*

I learned the following guidelines from my guru, Paramahansa Yogananda, and experienced the benefits of adhering to them during fifty-eight years of concentrated spiritual practice.

- Aspire, and firmly resolve, to be spiritually enlightened in your current incarnation.
- Decide how you will live your life. Be attentive to what is important; avoid what is not important.
- Adhere to a balanced, holistic lifestyle.
- Acquire accurate information about the reality of God, your true nature, and the spiritual, mental, and physical laws of cause and effect.
- Acquire accurate information about how to nurture authentic spiritual growth, and effectively use it.
- Don't discuss your meditation routines or experiences with others except with your teacher or mentor (if you have one).
- Experiment until you discover the effective yoga practices which are compatible with your psychological temperament and capacity to practice—and which bring forth the positive results you want to have.
- Rise above ordinary (blurred and fragmented) states of mind and consciousness.
- Remain humble by avoiding egotism (an inflated or exaggerated sense of personality-based self-importance).
- Faithfully persist in the right ways until your consciousness is fully liberated. You will know when it is.

You are destined to be spiritually enlightened. Do your utmost to be a skillfully accomplished practitioner of yoga. God's grace will do for you what you cannot do for yourself.

The forcefulness of instinctual and subliminal inclinations, emotional conflicts, and memories of physical, mental, and emotional pain related to one's past actions or the actions of others may be mild, moderate or strong, and may cause pain and suffering. It can be overcome by choosing and performing opposing actions.

– Patanjali's yoga-sutras 2:34
The Science of Self-Realization
CSA Press

Dialogue

Kriya Yoga Philosophy, Traditions & Practices

Mail your questions and inquiries for possible use in future issues to Center for Spiritual Awareness or e-mail csainc@csa-davis.org

What do yogis say regarding the difference, if any, between consciousness and awareness?

Consciousness is the totality of one's awareness, memories, thoughts, beliefs, and sensitivities to respond to subjective and objective conditions. Awareness reflects perceptions to the mind and the observer. When awareness is completely clear, nothing is reflected in it. One is then only conscious of being conscious. When the mind is calm and subliminal influences are no longer influential during meditation, pure consciousness prevails.

Are there people now on earth who are experiencing the final stages of liberation of consciousness? Is it possible to be liberated and still live a healthy, creative, joyous, productive life on earth? I heard that one has to "die" to this world to be liberated.

There must be a few people who are almost liberated. It is not only possible to be fully liberated while having a healthy, creative, joyous, productive life; life should be like this. To "die" to this world means to no longer be unduly influenced by mundane conditions while continuing to be incarnated.

During meditation, I am endeavoring to hear the Om vibration. I hear a variety of subtle frequencies. What does Om sound like? What should I do when I hear it?

The Om vibration produces a continuous sound that is perceived as a "substance" (mass which pervades space), unlike a changeable subtle frequency that may be heard.

Merging your attention and awareness in Om can result in an experience of *Om samadhi* (oneness with it). This samadhi

state, with Om as the object, is beneficial to experience because it will allow you to know what it is like to have your attention removed from mental processes. Try to remain alert when you identify with Om, then aspire to realize its source. You will go beyond Om to a more cosmic state, then beyond that state to pure consciousness.

How important is it to endeavor to live in accord with the guidelines regarding the yamas and niyamas as described in chapter two of Patanjali's yoga-sutras?

The yamas ("restraints," what to avoid doing) enable us to live in harmony with others and with nature. Actions to avoid: causing harm, lying, stealing, dissipation of vital forces, and tenacious attachment to material things and mundane conditions. Niyamas (not-restraints, the actions to perform) are the essential kriya yoga practices: cleanliness, self-contentment in all circumstances, disciplined thinking and behavior, study of higher realities (including meditation practice which makes possible direct experience or realization), and compliant surrender (letting go) of the mistaken sense of self. As one becomes more Self-knowing and Self-directed, it is easier to adhere to these guidelines.

When I know what I should do for my highest good, I sometimes have thoughts and feelings of resistance to doing it. Why do these feelings arise? What can I do to overcome them?

Resistance to doing what should be done may be due to reluctance to experience change, a preference to remain ordinary (egocentric), or uncertainty regarding what may result. Decide what you want to accomplish and go forward.

I thought I had finally overcome some habits that were not good for me to have. Now and then, I am aware of thoughts and feelings that, if allowed to persist, might cause me to give in to the urge to return to my former, nonuseful way of living. What is a

positive way to deal with such thoughts and feelings?

Until unwanted habits are completely replaced with ideal behaviors, the inclination to think and do things which are not constructive may, from time to time, become influential. When these inclinations are resisted, they will be weakened and neutralized. Cultivation of superconscious states will weaken and neutralize troublesome subconscious influences. Also, when you have a clear sense of higher purposes for your life, it will be easier to avoid nonuseful thoughts and feelings.

When scanning Internet web sites and talking with other kriya yoga practitioners, I occasionally learn about meditation techniques and practices that are not quite the same as I learned from you or the writings of Paramahansa Yogananda. Conflicting ideas cause mental confusion that interferes with my meditation practice.

It is helpful to be informed; it is more spiritually beneficial to concentrate on doing what produces the results you want to have. Lahiri Mahasaya, Sri Yukteswar, and Paramahansa Yogananda advised disciples to practice as they were taught, and not to discuss their practices with others or be overly concerned with diverse opinions.

I don't think kriya pranayama is for me. When I do it, I have a pressure in my head and feel more tense rather than relaxed.

You may be trying too hard. Relax into meditation with the intention of being more clearly aware. Gently move the current in the spine upward to the spiritual eye with inhalation and let it flow down with exhalation. Feel it moving. Avoid effort. Don't do too many pranayamas, thinking that doing more of them will produce better results. After pranayama practice, rest in the crown chakra, in the silence.

Contemplate, and be aware of, your pure-conscious nature. Contemplate omnipresence. Expand beyond the limited sense

of self-identity. Let your meditation flow naturally. Your innate knowledge of your true nature in relationship with the Infinite will gradually emerge. After meditating, remain aware of the fact that you are an immortal, spiritual being.

What is the significance of kriya yoga initiation?

The meaning and value of kriya yoga initiation is that it provides an opportunity for the initiated person to experience a positive change—to constantly think and act in ways which are entirely constructive and to avoid thoughts, feelings, and behaviors which interfere with effective living and spiritual growth.

When initiation is viewed as merely an interesting event, it is of little long-term value. When it is understood for what it can be—a "new beginning" that can bring forth innate spiritual qualities and capacities—it has great value. The lifestyle guidelines and spiritual practices that are learned should be applied to the best of one's ability. Mental and spiritual attunement with the guru (teacher) and the lineage of gurus should be cultivated with the understanding that the Reality referred to as God is the source of redemptive influences that can assist the initiated disciple to experience psychological transformation that may be necessary, and to be Self- and God-realized.

I heard Parmahansa Yogananda say, "I am not the guru; God is the guru; I am only God's servant." When I was initiated by him in August, 1950, I experienced the transmission of his spiritual energies and a permanent connection with his mind and consciousness. Since then, my mental and spiritual attunement with him and the lineage of gurus has been constant.

During an autumn evening, 1951, when my guru ordained me, he told me how to represent this kriya yoga tradition.* Then, to me and another male disciple who was present, he emphatically said, "The same God who is in me, is in you! What I have done, you should do!"

**Paramahansa Yogananda As I Knew Him*, bottom of page 57.

I have seen advertisements about several yoga teachers who are offering kriya yoga instruction in the United States and in other countries. Do they teach the same methods that you teach?

Kriyas (verbal root "to do") are "actions" or "processes." Any yoga teacher can say that they teach kriyas. In our kriya yoga tradition the most useful methods of the classical yoga systems are practiced along with meditation techniques that have been proven to be effective.

When Paramahansa Yogananda prepared to leave India, in 1920, Sri Yukteswar told him to teach kriya yoga as described in Patanjali's yoga-sutras. During thirty-one years in America, my guru taught and initiated more than one hundred thousand students and trained many close disciples, some of whom were highly spiritually advanced during their lifetime.

During the past forty years, several teachers have traveled from India to Europe and America to teach kriya yoga methods which are similar to those of our kriya yoga tradition. Some of them were (and are) in the lineage of Lahiri Mahasaya and Sri Yukteswar. Although the basic teachings are the same as those of our tradition, they may be presented differently because of how teachers were taught by their guru or what teachers discovered during their own experiential practices. Explanations of philosophical principles and modes of presentation may also vary in accord with a teacher's understanding, clarity of awareness, ability to communicate, or the needs of the student.

Kriya yoga practice guidelines—morality, a wholesome lifestyle, mental and physical disciplines for total well-being, study of higher realities, and awakening from a mistaken sense of self-identity—are beneficial for anyone, anywhere. When they are not embellished with traditional religious or cultural ideas or practices, they can have broad appeal.

One challenge for some people who are introduced to kriya yoga practices is the idea of having a guru (teacher). A person who is strongly individualistic may think that a teacher is not

necessary. Others may be inclined to be emotionally dependent on a teacher. Another challenge may be the erroneous idea that the practices will interfere, or be incompatible, with one's traditional religious practices. Even though some philosophical concepts will be incompatible with traditional religious ideas, anyone who experiences authentic spiritual growth will, in time, have their own accurate, soul-satisfying insights.

Besides metaphysical study and meditation practice, what else can we do to nurture our spiritual growth?

Endeavor to adhere to the basic lifestyle guidelines (see the question and answer regarding the yamas and niyamas in this dialogue section, on page 7). Responsibly attending to everyday duties contributes to psychological health and provides opportunities to skillfully use knowledge and abilities. Learning to harmoniously relate to others and to wisely use material things and resources while maintaining Self-awareness makes it easier to grow to emotional maturity. The mental and emotional discipline that is acquired by right living makes meditation practice easier and more effective.

Some spiritual aspirants wonder if they would make faster progress if they could be in a cloistered environment, ashram, or spiritual community. In such places, they would still have to responsibly attend to their duties and relationships and control their mental and emotional states. Our environmental circumstances should be ideal for our purposes. If they are not yet ideal, better choices can be made. When environmental circumstances cannot immediately be improved, mental calmness and emotional peacefulness can be cultivated while endeavoring to create or attract circumstances which are fully supportive.

Paramahansa Yogananda often said that effective living empowers one to meditate more successfully and regular meditation practices make it easier to live effectively. Because the wholeness of the Reality referred to as God is fully present wher-

ever we are, we can learn to be conscious of it at all times.

I am fully occupied with personal duties and responsibilities. I would like to also do something that would enable me to feel that I am serving a larger purpose. What can I do?

Radiate thoughts and feelings of good will to the collective consciousness of all people everywhere. Regularly give money to well-managed organized endeavors that beneficially assist others and contribute to the welfare of society. You will then be serving a larger purpose in practical ways. The most beneficial way to serve the cause of individual and planetary enlightenment is to support endeavors that provide spiritual education opportunities for people who are sincerely interested in nurturing their spiritual growth. When millions of people in our world are spiritually conscious, universal harmony and peacefulness will be firmly established.

It is not only for ourselves that we think constructively, nurture wholesome lifestyle regimens, and adhere to spiritual practices. Our mental illumination, clarified consciousness, and constructive actions beneficially influence others and support evolutionary processes throughout the universe.

The universe is a continuum—a continuous succession of processes within a whole. What occurs anywhere may cause an effect, subtle or obvious, everywhere.

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For Members and Kriya Initiates

Please note: these retreats are for intensive (concentrated) personal involvement. A study plan will be provided at the opening session. Rest more while you are here and avoid unnecessary social interaction with other participants. Note that during the third week silence will be observed.

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For CSA Ministers and Meditation Group Leaders and kriya yoga initiates who sincerely want to serve the cause of individual and planetary enlightenment

You will learn how to represent our teaching tradition in a mature, responsible, effective way. In 1951, I heard Paramahansa Yogananda say that, soon, millions of people would want to be Self-realized and there would not be enough qualified teachers to teach them.

When my guru prepared to leave India to come to America, Babaji told him that kriya yoga would spread throughout the world. We now have to make these teachings more widely available to sincere truth seekers who can benefit from them.

This program is only for persons who will faithfully represent our teaching emphasis. It is not for those who want to learn how to start or improve their own ministry activities or want to mix kriya yoga teachings and practices with other philosophical systems or methods.

It will begin Monday morning after the 2008 August 28 – 30 Kriya Yoga Congress in Atlanta. Come to CSA headquarters in Lakemont Sunday, August 31.

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CSA Ministers & Meditation Group Leaders Training Program
2008 September 1 – 5 (Monday morning – Friday noon)

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When initiated _____

by Roy Eugene Davis [ ] or _____

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Profession or work _____ Retired [ ]

Other religious or metaphysical studies and practices:

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_____

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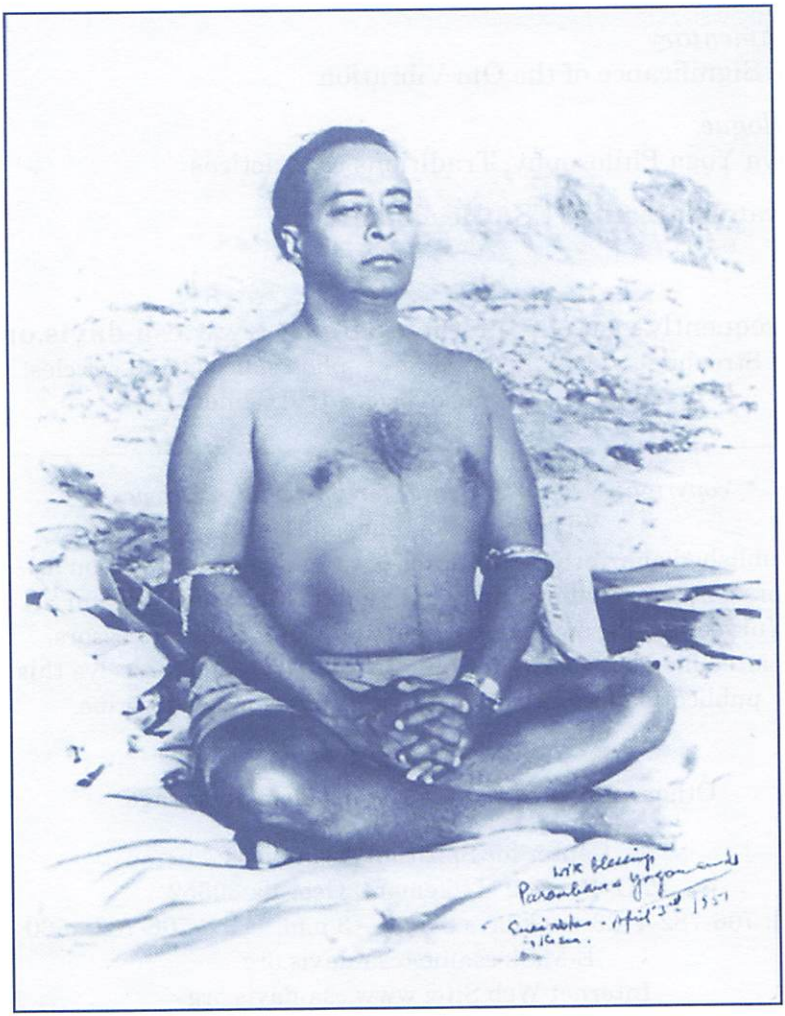

Paramahansa Yogananda
On the beach at Encinitas, California. *Late 1940s*

By that practitioner of yoga who meditates on the Absolute only, that supreme Reality is easily realized. – *Bhagavad Gita 8:14*

For those whose [spiritual] practice is intensive and progress is rapid, samadhi is near. – *Patanjali's yoga-sutras 1:21*

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Look Only to the Source

I often heard Paramahansa Yogananda say, "Go straight to the goal [of Self-realization]. Don't go only half of the way, or three quarters of the way, and then stop. Go all of the way!"

In the course of everyday life, when we are overly involved with unimportant mundane events and circumstances or with superficial relationships, we waste time that could be used to accomplish purposes of real value and improve our awareness of our relationship with the Infinite.

When meditating, when we allow our attention to be preoccupied with moods, thoughts, memories, or subjective perceptions of various kinds, we waste time that should be used to contemplate the Source: the ultimate Reality.

Serene, fearless, firmly self-controlled, with thoughts subdued, concentrating on the Supreme Reality, the meditator should sit, devoted to the highest realization. – *Bhagavad Gita 6:14*

I am often told by kriya initiates that it is difficult for them to meditate effectively because thoughts, memories, and emotions dominate their awareness. This problem can be solved by being more intentional and fervently aspiring to experience superconciousness that will culminate in Self-realization (actual experience and knowledge of one's pure essence of being).

Remember that Self-realization is not an attainment; it is the natural result of having your awareness restored to its original, pure state. At the innermost level of your being, you are enlightened (have flawless knowledge of your true nature and of ultimate Reality and its processes). Your right spiritual practices will unveil your innate qualities and capacities and allow them to come forth. By doing your utmost to remove the obstacles to Self-knowing, your spiritual growth will be rapid.

An egocentric sense of self-identity, mental confusion, emotional unrest, psychological disorders, inability to concentrate, and an inclination to be ordinary or "only human," are some of the obstacles that can interfere with spiritual growth.

Satisfying spiritual growth cannot be experienced when one is double-minded: hoping to be Self-realized while continuing to think and act in ways which blur their awareness and complicate their life.

Think rationally and be decisive. Know what you want to accomplish for your highest good, and efficiently accomplish it.

Improve your powers of intellectual discernment. Discern the difference between your Self as the observer and what you think about or examine. Don't naively believe what others say they believe or what you prefer to think or feel to be true. Be a knower of what is true. Improve your ability to *accurately* comprehend the meaning of words and philosophical concepts.

During my guru's early years with Sri Yukteswar, he was frequently encouraged to be realistic and practical. One of Sri Yukteswar's comments was: "Saintliness is not dumbness."

Cultivate emotional stability, rather than allow feelings to unduly influence how you think and act.

Be responsible for your thoughts, feelings, actions, and for their effects. By avoiding compulsive and impulsive behaviors, you will more quickly grow to emotional and spiritual maturity.

Meditating daily until you are superconscious and your aspiration to be Self-realized is unwavering is the most beneficial practice for nurturing authentic spiritual growth.

Look to the Source. Go the Source. Abide in the Source. Let the Source continuously nurture and sustain you.

Affirm

I look to the Source. I go the Source. I abide in the Source.
I let the Source continuously nurture and sustain me.
Always spiritually awake, I am happy and free.
The happiness and freedom I always enjoy,
I compassionately wish for everyone, everywhere.

Commentary

The Significance Of the Om Vibration

The vibration (Om, or AUM) is the projected power of supreme Consciousness in which time, space, and cosmic forces compose the field of primordial nature—from which causative forces are projected to produce a universe. Blendings of the radiant field of supreme Consciousness and its projected Om vibration produce individualized units of supreme Consciousness. In Vedic literature the expressive aspect of supreme Consciousness and the individualized unit are called atman or the self. In English usage, it is more common to use *Atman* (with an upper case "A") to indicate supreme Consciousness and *atman* (with a lower case "a") to indicate the individualized unit.

Pure-conscious essence of being is the real nature of every individualized unit. In Western philosophical systems the unit is called a soul: the animating, vital principle in human beings that thinks, has emotional responses, and performs actions.

In the yoga tradition, Om is said to be the pure sound to be listened to and contemplated for the purpose of removing attention from external conditions and awakening to Self-knowing.

The evidence of the expressive aspect of the supreme Reality is Om. Meditation on Om culminates in knowledge of its meaning and Self-realization. – *Patanjali's yoga-sutras 1:27,28*

In the yoga-sutras, the Sanskrit word *Ishwara* is used to indicate the expressive aspect of the supreme Reality which rules or regulates cosmic processes, of which the Om vibration is the evidential characteristic.

In some of the Upanishads, meditating on Om is also said to be the direct way to rise above ordinary (modified) states of mind and consciousness.

The Sanskrit word *upanishad* means "to sit down" near the teacher. Two hundred are said to have been written, of which

108 are commonly known. Some lesser known treatises are the *Yoga-Upanishads*, in which a variety of practices are described. The usual form of presentation is conversational, depicting a wise teacher responding to questions that are asked by a truth seeker. The Upanishads were transmitted orally for many centuries before they were put into written form. They were translated into English, and published in the 1800s. Ralph Waldo Emerson and a few of his associates in America were strongly influenced by reading the Upanishads and the Bhagavad Gita.

The two aspects of Brahman [ultimate Reality] to be meditated upon are sound [Om] and non-sound. By [meditating on] sound alone, non-sound is revealed. Moving upward by [contemplating] it [Om], one ascends to non-sound. This is the way to immortality, complete union, and tranquility. The meditator, moving upward by [contemplating] Om, obtains independence [nonattachment to externals]. Various sounds may [first] be heard. Having passed beyond them, they disappear [are merged] in the supreme, the non-sound. Those who know the sound of the supreme Reality get to the higher Reality.

What is called the sound is the syllable Om. That which is its end is tranquil, soundless, fearless, sorrowless, blissful, satisfied, steadfast, unmoving, immortal, unshakable, enduring. That Reality which is known by meditating on Om is soundless and devoid of attributes. Therefore, let one concentrate in [the crown of] the head.

– *Maitri Upanishad*

Om. One should meditate on this syllable. – *Chandogya Upanishad*

Paramahansa Yogananda taught that one should meditate *in* Om. Absorption of attention and awareness in Om results in an experience of Om-samadhi: oneness with Om (sabikalpa samadhi); oneness supported by an object of perception. This stage of Om contemplation, while beneficial, is only a prelude to what is yet to be experienced. By putting attention and awareness in the crown chakra and aspiring to go beyond the sound of Om, it is possible to realize pure oneness without the support of any object of perception. After an Om-samadhi episode, a memory of "I

was one with Om" remains. Beyond the sound of the Om vibration, realization is pure existence-being without a sense of otherness. Meditate in—then go beyond—Om.

Paramahansa Yogananda also taught that desires could be more easily fulfilled by "floating" them in Om. When ending a meditation session, listen to (and think of) Om. Know and feel that your desires are blended with Om from which everything in the universe is produced. The most constructive desire to have is to be Self- and God-realized.

If you have ordinary needs to be satisfied and wholesome desires to be fulfilled, they, too, can be more easily actualized by blending them with Om at the conclusion of your meditation practice session. Meditate in Om until you feel one with it, then bring your needs or desires into your awareness while knowing that the Om vibration is the source of all that is manifested in the objective realm. Intend for your needs to be satisfied and your desires to be fulfilled. Believe and feel that they are being actualized: made real in fact. After the practice session, maintain your conviction of satisfaction and fulfillment. Do what can be done to help yourself while having faith that, from the inner realms, you are being nurtured and supported.

After using a preliminary meditation technique to calm the mind, meditate in Om. When you were initiated, you learned to use a mantra, practice kriya pranayama, and meditate in Om. After preliminary practices, meditating in Om is the final stage of practice. From there, transcend mind-produced perceptions and subjective experiences.

[The reality of] God is without beginning or end,
complete and eternal; one, indivisible being.
– *Swami Sri Yukteswar*

When the devotee is no longer conscious of meditating and is stable in Self-knowing which is nondual and blissful, oneness is realized.
– *Lahiri Mahasaya*

Dialogue

Kriya Yoga Philosophy, Traditions & Practices

Mail your questions and inquiries for possible use in future issues to Center for Spiritual Awareness, or e-mail csainc@csa-davis.org

Although I am interested in the philosophical principles of yoga, I am usually satisfied with my ordinary human states of consciousness. How can I arouse and sustain a strong desire to be spiritually enlightened?

Think of your ultimate purpose in life: why you are here in this world. Imagine how much *more* satisfying your life can be when you are intent on being fully, spiritually conscious. Don't allow mental and physical laziness to interfere with spiritual growth. Very little that is worthwhile will be accomplished by allowing inertia to dominate your mind and consciousness or external conditions to attract your attention or influence your thoughts, moods, and behaviors. Read inspirational literature. Imagine ideal possibilities. Adopt the mental outlook and behaviors of spiritually conscious people. You are obviously interested in spiritual growth; do something about it.

A man who visited Paramahansa Yogananda was inclined to excessively talk about metaphysical concepts. Paramahansaji said to him, "By only talking about God you are like a person who likes to examine a piece of fruit, but aren't willing to taste it. Why don't you take a bite of it?"

When I sit to meditate, I usually experience a calm meditative state. Should I remain there or should I practice the kriya meditation techniques first?

When you are already "there," stay there. Practice kriya pranayama, then sit a little longer, before concluding your practice session. If kriya pranayama is not always necessary to practice for mental calmness, do it daily to encourage flows of life

force, enliven the chakras, and refine the nervous system. Also, meditate in Om and explore superconscious states.

I was recently initiated. The kriya yoga philosophical concepts are new to me. What are the basic books to read?

Autobiography of a Yogi by Paramahansa Yogananda and my books: *Paramahansa Yogananda As I Knew Him, Seven Lessons in Conscious Living, The Science of Self-Realization* (Patanjali's yoga-sutras), and *The Eternal Way* (The Inner Meaning of the Bhagavad Gita).

I like to chant when meditating and at other times. Is it helpful to do this? What is the best way to do it?

Chanting contributes to harmonious interactions between the two hemisphere of the brain, keeps attention focused, and can arouse devotion. Chanting can be helpful in the early stages of meditation, and when concentration wavers. After chanting, sit in the deep silence. At other times, chant for a while, then let your mind be calm. Learn to enjoy silence.

When I meditate, it is not always easy to contemplate the field of pure Being, the Absolute, for an extended period of time. What else can be done to realize it?

When it is not easy to sustain contemplation of the field of pure Being, at least think about higher realities rather than be too passive or involved with random thoughts and feelings. Then, again contemplate the Absolute and your pure-conscious essence of being. In time, it will be easy to always be aware of the infinite Reality, when meditating and when engaged in everyday activities and relationships.

Is it necessary to perfect the preliminary practices (the ethical behaviors and mental and physical disciplines) before one can meditate effectively?

Try to actualize the virtues and to discipline your mind and behaviors while also improving your meditative skills. Doing the former will make it easier to meditate, and meditating will make it easier to think and live appropriately.

Diligently do these things:

- Be compassionate, honest, truthful, and humble (think and act without egotistic motives). Perform all duties skillfully without attachment to your actions or their results.
- Adhere to wholesome lifestyle regimens for physical health and well-being.
- Discipline your thinking, emotions, and personal behaviors. Think constructively. Be emotionally stable. Behave wisely and appropriately. Don't allow moods, whims, or harmful habits to impel your behaviors.
- Nurture your spiritual growth. Fervently aspire to be Self- and God-realized. Meditatively contemplate (examine with alert expectation of discovery) the essence of your being and the ultimate Reality of which you are a unit.

Improve your intellectual and intuitive powers. Improve your understanding of higher realities: your true nature and the Reality commonly referred to as God. Transcend all modified or conditioned states of mind and consciousness. Firmly decide to be fully, spiritually awake. Persist in the right way until you are spiritually enlightened.

What do Self-realized people mean when they say, "Whatever I look at, I see God."

They mean that they know that various aspects of one Reality are expressing as all that is observed.

Although I am sincerely endeavoring to comprehend all of the philosophical concepts that I am examining and to understand the meaning—and processes—of life, it seems almost impossible

to grasp all if it. Will I ever comprehend everything?

It is not possible to intellectually comprehend everything about the meaning of life and its processes. It is possible to more fully comprehend these matters by intuition. When you "see" beyond surface appearances to the Source, everything—from there to all manifestations of its forces—will be revealed at once.

Do we actually reincarnate from time to time? Is it necessary to do it or to think about doing it?

Many spiritually enlightened people say that souls reincarnate. Whether they say it because it's true or because they are only saying what others have said about it, we cannot know. It isn't useful to have simplistic ideas about reincarnation, such as: if we don't awaken to Self-realization in our current incarnation, we will have to come back until we do; if we make serious mistakes, we will have to come back to correct them; or it is necessary to reincarnate hundreds or thousands of times in order to awaken to Self-realization.

The important matter is to be firmly resolved to awaken to complete Self- and God-realization in our current incarnation, then let our future experiences be what they will be.

Some people are naturally inclined to be interested in spiritual matters; others are not. Some people make fast progress on their spiritual path; others do not. Why?

People who are naturally inclined to be spiritually awake are not as egocentric as those who are not. Spiritual growth occurs rapidly when attention and actions are completely focused on that aim while avoiding thoughts, feelings, behaviors, and situations which are not essential to the spiritual growth process.

Isn't it more difficult in the world as it is today to concentrate on spiritual practice than it was when conditions were simpler?

Outer conditions should not be allowed to unduly influence our thoughts, emotional, or behaviors. When our intention to nurture spiritual growth is firm, we naturally do what is necessary to allow it to occur. To say that outer conditions can interfere with our spiritual practice is to admit our lack of determined resolve. Decide what is important to do and faithfully adhere to constructive modes of thinking and behavior. Meditate every day until you can easily be superconscious. Live freely without allowing yourself to be unduly influenced by what you observe or what others do.

Most of the people with whom I work and interact in my community are only interested in material things and family and social relationships. Is it necessary to have the support of other devotees on a spiritual path?

While companionship with devotees on a spiritual path can be helpful, it is not always possible to have it. Even when you can have it, avoid emotional dependency. Be self-reliant. Adhere to your spiritual practices. Your innate, divine qualities and functional capacities will be unveiled and actualized.

Remember that you are an immortal, spiritual being. Your primary purpose for being in this world is to have your awareness completely restored to its original, pure wholeness.

A common obstacle to spiritual growth that many spiritual aspirants have yet to overcome is thinking that they are mere, mortal beings, then allowing their behaviors to be conformed to their erroneous concept of themselves.

Look in a mirror. Do you see a Self-knowing spiritual being expressing through a mind and physical body, or do you see an ordinary personality-identified human being with thoughts and behaviors impelled by habits and subconscious influences?

Examine your life. Are you living up to your highest poten-

tial to express excellence, or are you drifting through time and space without aims or purposes which are of real value to you or to others? What can—and will—you do to be more spiritually awake and freely expressive? What you can imagine, and can believe to be possible for you to accomplish, can be experienced.

How many more years remain in your present incarnation? When it is time for you to leave your body, will your departure be easy because you lived your life well and are Self- and God-realized? Don't wait until near the end of your physical life to complete your spiritual awakening. Accomplish it as soon as possible while you are still physically vital and capable of doing your utmost to be Self- and God-realized.

Realize the Self as distinct from the body, senses, mind, [faculty of] intelligence, and nature. It is the witness of their processes and the ruler of them.
– Adi (the first) Shankaracharya (8th century)

News & Projects

Tell Your Spiritual Friends About the 2008 Kriya Yoga Congress in Atlanta, Georgia, August 28 – 30

Request Kriya Congress brochures from the CSA office and give them to people you know to be sincerely interested in spiritual growth practices. Also request posters; put them in bookstores, health food stores, yoga centers, and wherever they may be seen. E-mail your spiritual friends a link to our Internet web site: **www.csa-davis.org**

Give Our Publications to Interested Persons

Request free *Truth Journals* and give them to others who will appreciate your thoughtfulness. If you know kriya initiates who do not know about Center for Spiritual Awareness, inform them about Radiance magazine and our programs.

Listen To Our Audio Recordings and Share Them With Others

Conscious Living and Superconscious Meditation, one of my informal talks at a retreat session was produced in December. A 2-CD set of selected readings from my book *Paramahansa Yogananda As I Knew Him* was produced in January. *Absolute Knowledge That Liberates Consciousness* will be available soon.

> While you are learning to swim [to be proficient in spiritual practice] you can help others learn how to swim.
> – *Paramahansa Yogananda*

Important: When Attending Meditation Retreats at CSA Headquarters in Lakemont, Georgia

Remember the purpose for your being here—which is to nurture your spiritual growth. Please don't talk with others about personal or philosophical matters or other spiritual traditions or practices. Allow them to have the opportunity to learn and experience what we teach.

Private Retreats At CSA Headquarters
For Members and Kriya Initiates

Please note: these retreats are for intensive (concentrated) personal involvement. A study plan will be provided at the opening session. Rest more while you are here and avoid unnecessary social interaction with other participants. Note that during the third week silence will be observed.

2008 Private Retreats
May 5 – 9 12 – 16 19 – 23 (Silent)

September 8 – 12 15 – 19 22 – 26 (Silent)

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Arrive Saturday or Sunday. Private Guest Rooms Provided
Prepare Your Own Vegetarian Meals

- One Hour Meditation 6 a.m. – 7 a.m.
- Class and discussion 7 a.m. – 8 a.m.
- Kriya meditation instruction and initiation for new applicants Tuesday mornings.
- Two hours of light work service daily (optional).
- Meditation 2:00 p.m. – 3:00 p.m.
- Free time for rest, private study, and reflection.

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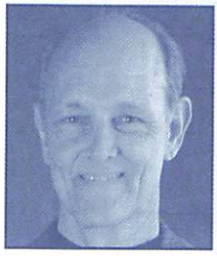
Paramahansa Yogananda



Ron Hadsall

Ellen O'Brien

Martin Wuttke

Samuel Sasu

RADIANCE

Published Quarterly for Kriya Yoga Initiates

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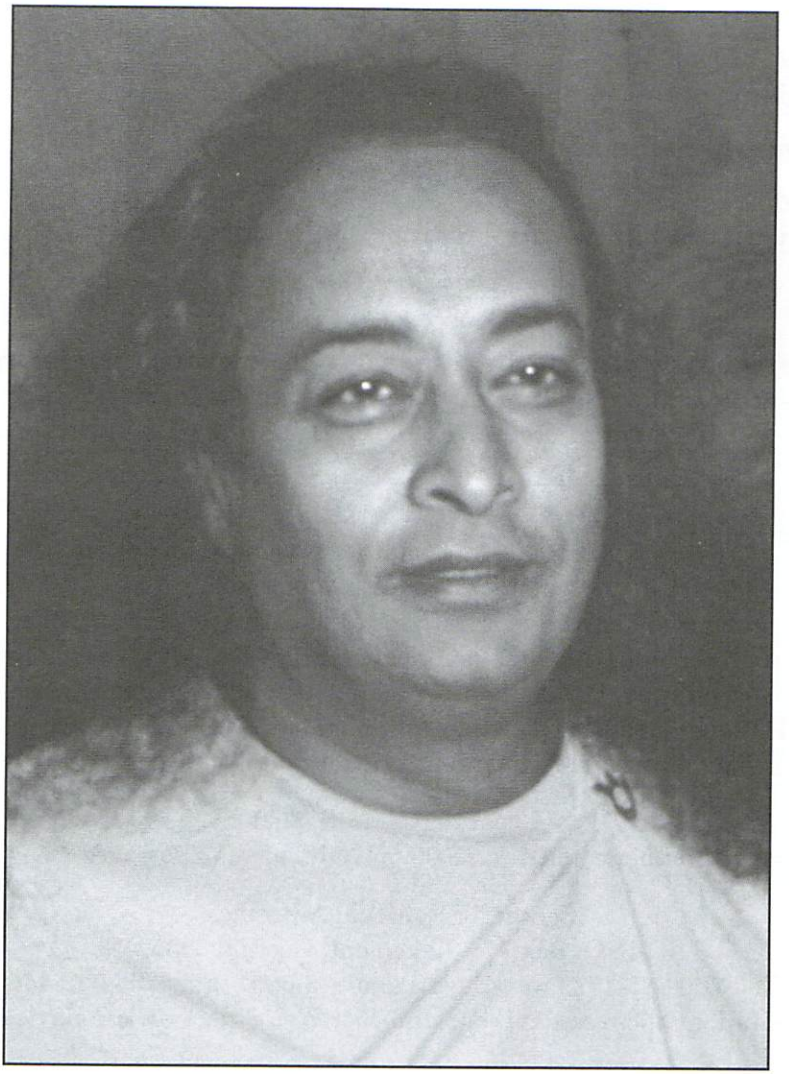

Paramahansa Yogananda, late 1940s

As a candle flame in a windless place does not flicker, to such is compared the concentration of the meditator who, with mental impulses subdued, practices yoga [samadhi].
– Bhagavad Gita 6:19

When samadhi without mental transformations is steady, the meditator's awareness reflects only the reality of pure consciousness. *– Patanjali's yoga-sutras 1:43*

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Streaming videos, updated news, photos, books and articles, online ordering of books, DVDs and CDs.

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Abiding in the Temple of Silence

abide To remain, wait patiently, accept or submit to.
temple Something [or a place] containing a divine presence.
silence Absence of sound; complete stillness.

> I like the silent church before the service begins, better than any preaching. – *Ralph Waldo Emerson (1803 – 1882)*

> Silence is the altar of Spirit. – *Paramahansa Yogananda*

In deep silence, the full reality of your essence of Being is self-evident. When you are established in conscious Self-knowing, you can remain "there" while appropriately relating to others and to events and circumstances.

Until the mind is calm, continuous waves of thoughts and feelings may interfere with one's aspiration to be Self-realized. That is why, in Patanjali's yoga-sutras, the aim of yoga practice is described (1:2–3) before lifestyle regimens and meditation methods are explained. Spiritual aspirants should know that the aim of right spiritual practice is to have their awareness restored to its original, pure wholeness. The recommended yogic practices are used to remove obstacles that blur perceptions of higher realities so that complete *yoga* (samadhi: unification of attention and awareness with one's essence of Being) can occur.

Strenuous endeavors to be Self-realized are futile. What is needed is complete detachment of attention from external conditions and from mental and emotional states until pure silence prevails. Removing attention and awareness from environmental circumstances is not a normal practice for people who have acquired the habit of relying on almost constant sensory input and identify with mental and emotional states to provide them with a (mistaken) sense of reality. Higher realities are difficult for them to imagine. Transcending conditioned states of mind

and consciousness and awakening to Self- and God-realization may seem to be impossible.

A few years ago, one of our members scheduled a ten day private retreat at CSA headquarters. When I talked with him, two days after he arrived, he said that was going home the next day because he was not used to being in an environment that was quiet. He told me that he liked to listen to radio broadcasts or music when he was driving and kept a television set turned on when he was at home because constant sensory input made him feel more comfortable. He said that when he meditated he did not endeavor to have superconscious perceptions; streams of thoughts and pleasant feelings that provided emotional satisfaction were more appealing. A few months later, he had a heart attack and left his body without ever having experienced the spiritual value of frequent occasions of complete silence.

Periodic removal of attention and awareness from external influences, thoughts, and emotions provides an opportunity to be more conscious of our essence of Being and relationship with the Infinite. When we are not established in Self-knowing, we are inclined to identify with subjective states and objective conditions because we want to have a connection with something. Our innate urge is to have a conscious relationship with the Infinite. When this urge is not nurtured or allowed to be influential, or our attention is constantly outwardly directed, we are inclined to be satisfied with ordinary circumstances that provide us with a sense of stability, security, or comfort. Even when mundane circumstances seem to be acceptable, during fleeting occasions of self-honest reflection we know that we will eventually have to renounce our dependencies on externals and intensively endeavor to be Self- and God-realized.

Daily "Die" to the World When You Superconsciously Meditate

There is higher knowledge to acquire and you have lessons to learn and duties to perform during your sojourn in this world. You will be better able to accomplish your mundane purposes by daily withdrawing attention from outer conditions and from subjective states when you superconsciously meditate.

Because your awareness will be more clear after a superconscious meditation practice session, you will be better able to calmly view events and circumstances, think rationally, make wise choices, and act effectively.

How to meditate superconsciously:

- Practice kriya pranayama until your attention is focused in the spiritual eye and crown chakra.
- Merge into the Om vibration. Feel that you are free in inner space.
- Acknowledge your relationship with the Infinite. Aspire to experience pure consciousness.

If you do not experience superconsciousness, avoid being passive. Intentionally contemplate something that will enable you to be alert and focused. Imagine that you are cosmic conscious, omnipresent, that your awareness is reflecting into your mind the cosmos: our solar system, galaxy, and billions of galaxies in the vastness of space. Do this until your attention is absorbed in what you are imagining, then be aware of your Self as pure, existence-being. Know:

> The radiant purity of my essence of Being
> illumines my mind and consciousness.

Sit in the silence until your attention is completely withdrawn from external conditions, emotions, and mental processes, then rest in Self-knowing.

Have Liberation (Complete Purification) of Your Consciousness As Your Ultimate Aim

Only that one who lives the [right] life will truly know [fully comprehend] the teachings. – *Buddhist aphorism*

Your consciousness includes your thoughts, feelings, memories of perceptions and experiences, and tendencies to respond or react to events that occur. When it is blurred, modified, and fragmented, you are confined and limited. When it is clear, unmodified, and whole, you will be free: spiritually awake without limitations. Choose to be quickly liberated rather than think of being spiritually enlightened in the distant future.

Intend for everything that you do (how you think, feel, act, and privately behave) to contribute to the purification of your consciousness. You will then be fully committed to the spiritual path. Your actions will be sincere: unpretentious, not mixed with conflicting thoughts, inclinations, or behaviors.

Are all of your thoughts, feelings, overt actions, and private behaviors in accord with your aspiration to be liberated, or do you allow your conditioned inclinations to determine how you think, feel, act, and privately behave?

Are you acquiring higher knowledge and wisely applying it, or are you only superficially examining various philosophical concepts while continuing to live in ordinary ways which serve no higher purpose?

Is your human happiness or emotional comfort more important to you than being Self- and God-realized?

Do you believe that you can be fully spiritually enlightened in your current incarnation, or do you only think that it might be possible in the distant future?

Are you attached to erroneous ideas of any kind?

Are you wasting time and energy with superficial activities or personal relationships that are of no real value?

Do you always avoid doing what you shouldn't do and do

what you should do?

Note: The restraints (*yamas*) and not-restraints *(niyamas*) described in the second chapter of Patanjali's yoga-sutras are the foundation practices prescribed for sincere truth seekers.

Causing harm of any kind by thought, word, or deed; dishonesty; untruthfulness; waste and depletion of vital forces; and strong attachment to impermanent things or conditions should be avoided.

Cleanliness; inner contentment in all circumstances; constructive mental and physical disciplines; study of higher realities and of one's true nature; and surrender (letting go) of the mistaken sense of self-identity are to be cultivated.

Being attentive to these practices contributes to harmonious environmental circumstances; psychological health; emotional stability and maturity; clarity of awareness; improved mental, intellectual, and intuitive powers; the unveiling and emergence of innate spiritual qualities; and enhanced functional abilities.

As *complete* kriya yoga practice removes psychological and physiological obstacles to spiritual growth, rapid, progressive awakening from egocentric states of consciousness to superconsciousness can effortlessly occur (Patanjali's yoga-sutras 2:2).

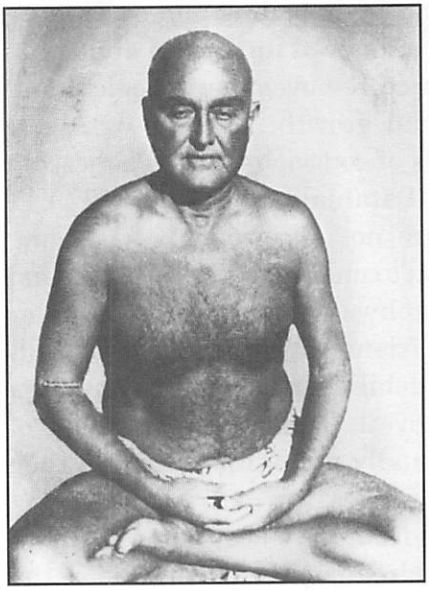
Many kriya yoga initiates are not experiencing satisfying spiritual growth because they don't consider right thinking and living to be as important as metaphysical study, meditation, or interactions with their spiritual friends. They want to be Self- and God-realized while allowing debilitating, habit-driven ways of thinking and behaving to prevail. Their understanding of what constitutes authentic spiritually is minimal because they are neglecting the fundamental practices.

Paramahansa Yogananda advised and encouraged me, and his other disciples, to be "one hundred percent" dedicated to the spiritual path. To be dedicated is to be committed to a specific or definite course of thinking and behavior that produces or brings forth ideal results. As in any chosen endeavor, on the spiritual path, our right, concentrated actions are effective; our nonuse-

ful, erratic actions are unproductive.

My guru often said, "Spiritual growth can be quickened by condensing experiences with concentrated endeavor." To condense is to compress or make concise. When right endeavors are focused, we can accomplish in a short period of time what would otherwise require a longer period of time. The kriya yoga spiritual path, the way of productive, concentrated endeavor, is holistic, with emphasis on the whole and the interrelationships of its parts. Harmonious integration of the spiritual, mental, emotional, physical, and environmental components of our lives results in our total well-being and rapid spiritual growth that culminates in illumination of consciousness.

Let your spiritual path be God-communion. – *Lahiri Mahasaya*



James J. Lynn (1892 – 1955), Paramahansa Yogananda's most spiritually advanced male disciple. A wealthy Kansas City, Missouri, business executive, he adhered to holistic lifestyle routines and intensively practiced kriya yoga meditation methods.

Hymn to Brahma

Full of bliss, giving transcendental joy,
the abode of the highest knowledge,
nondual, clear as the heaven,
known to all as the supreme Self.

It is pure, permanent, unmoving,
the everlasting seer of all,
far beyond all qualities and thoughts,
the primordial Guru, I bow to That.

Adapted from a song composed by Paramahansa Yogananda, in *Cosmic Chants*, published by Self-Realization Fellowship, 1938 edition.

hymn A song, especially of praise, recognition, or joy.

Brahma Sanskrit: the expansive, omnipresent aspect of Supreme Consciousness. The word Brahman is used to indicate the absolute (pure) field of Existence-Being.

nondual Not two. There is only one supreme Reality.

Self The true essence of Being.

seer An observer. The one Reality that is aware of cosmic processes is not confined by them. Individualized units (souls) can learn to observe events and conditions without being unduly influenced by what is seen.

supreme Highest in rank.

primordial Latin: first. Original. Existing before all else.

guru Teacher. The one Reality, in which all knowledge is innate, is the "supreme teacher." Its knowledge of itself, that is also in us, is unveiled and emerges gradually or quickly as a revelation as we become conscious of our immortal, spiritual essence.

Dialogue

Kriya Yoga Philosophy, Traditions & Practices

Mail your questions and inquiries for possible use in future issues to Center for Spiritual Awareness, or e-mail csainc@csa-davis.org

When I am alone and my environment is quiet, I tend to be preoccupied with random thoughts and unpleasant memories, and experience feelings of anxiety about my near and distant future circumstances. How can I learn to enjoy being alone in the silence without being mentally and emotionally unsettled?

When your attention is not involved with external circumstances or you are not intentionally thinking about something, subliminal inclinations (*vasanas*) may activate thoughts in the mind or bring emotions to the surface. By learning to be Self-aware you can either objectively view thoughts and feelings or ignore them. To overcome anxiety about future circumstances, be more purposeful. Know what you want to do with your life, and do it.

When I first sit to meditate, I am inspired and intentional. After a while, my attention wanders. How can I stay alert and focused on being superconscious?

Keep your attention and awareness in the spiritual eye and crown chakra. Be intent on experiencing pure consciousness in the moment. When you notice that you are not focused, practice a few cycles of kriya pranayama or mentally chant Om until you are again alert and intentional. Then sit in the silence.

Although I endeavor to be one hundred percent dedicated to my spiritual path, my domestic and work circumstances require that I have compatible relationships with others whose ideals and lifestyle preferences are different from mine. What is the best way to adapt to this situation?

Adhere to private spiritual practices to clarify your awareness and be inwardly calm. Relate to others appropriately without allowing your feelings or thoughts to be unduly influenced by their behaviors or words. Cultivate patience.

Explain the relationships between kundalini energies, spiritual awakening, and meditative perceptions or experiences.

When kundalini (life force that is dormant in people whose awareness is confined by their false sense of self) is aroused by spiritual practices or because of one's innate urge to be more conscious, spiritual awakening begins to naturally occur. When kundalini energies flow up through the central channel in the spine, it is easier to have attention internalized and to have beneficial meditative perceptions and experiences. Kundalini energies can be aroused by devotional ardor, aspiration to be more spiritually awake, and meditation practice. Kriya pranayama and Om contemplation are especially helpful. Association with people who are spiritually awake, and being in places where the environment is peaceful and has been purified by the spiritual practices of others, is also helpful.

When one's life forces are flowing freely, it is important to be mentally calm, emotionally stable, physically healthy, and to adhere to regular routines of activity and rest. Moderate physical exercise is recommended. Strenuous physical activity is not recommended.

Do we have to sit in meditation with our eyes closed to be superconscious? Can we be superconscious without meditating?

By closing your eyes, you can internalize your attention and disregard external conditions. If you are inclined to become too involved with random thoughts and feelings when meditating with your eyes closed, open your eyes and gaze straight ahead without looking at anything or letting your eyes move. Sit still until your mind is calm and your awareness is clear. Endeavor

to maintain that clarity of awareness after meditation.

With practice, you can be constantly superconscious when you are not meditating.

When I meditate, I sometimes experience mild flows of energy and my body begins to rock back and forth or my arms start to involuntarily move. Why does this occur? Should it be allowed to continue?

It is better to avoid it. Relax the body, sit still, and aspire to experience pure consciousness.

Yoga teachers say that we shouldn't be attached to our actions or their results. How can this be done?

What is meant is that we shouldn't be egotistically involved with what we do or with what is accomplished. Do everything skillfully, enjoy the constructive results, and move on to what else has to be done. Avoid strong feelings of pride. Be attentive to necessary duties, fulfill necessary obligations. Know that you are a participant in the drama of life. Play your role well while nurturing your spiritual growth. Think of yourself as an agent of a Higher Power. Endeavor to do what is best for your own highest good and the highest good of others who are influenced by your actions.

This is the way of Karma Yoga: performance of constructive actions that produce effects without being mentally or emotionally conflicted by what is done. Living like this allows authentic spiritual growth to easily occur.

Some spiritual aspirants who withdraw from society soon discover that they have to confront psychological problems that could have been more quickly solved if they had learned to live effectively in their former circumstances.

I know individuals who have chosen a monastic lifestyle, or live in a spiritual community, who are emotionally immature, smugly self-righteous, and intellectually dull.

Several of Paramahansa Yogananda's spiritually advanced disciples were men and women who successfully fulfilled their duties in the secular world while living holistically and adhering to a regular schedule of superconscious meditation.

Decide how much time to devote to work, family needs, social relationships that are of mutual value, metaphysical study, and meditation. Wisely manage your material resources. Learn to appropriately relate to events and circumstances while being inwardly Self-knowing. When you notice that you are becoming unduly influenced by external conditions, overstressed, or confused, detach your attention from what disturbs you and nurture awareness of your essence of Being. You can learn how to always be anchored in the Infinite.

At times, I feel that I am making spiritual progress because my awareness is clear and my life is well-ordered. At other times, it seems that I am just drifting from one event to another without a definite sense of meaningful purpose.

Besides adhering to your spiritual practices, also schedule your activities so that you are forward-looking and intentional. Decide what is most important for you to do and focus on doing it as skillfully as possible. Attentive, right living will improve your functional abilities and enable you to be more conscious of your oneness with the wholeness of life.

Paramahansa Yogananda said to me: "You have to live your life; why not live it in the highest way?"

News & Projects

Kriya Yoga Congress in Atlanta, Georgia, August 28 – 30
If you are planning to attend this special event, but have not reserved your participation, do it now with the form in the enclosed brochure. Banquet tickets must be paid in advance.

Give Our Publications to People Who Are Sincerely Interested in Their Spiritual Well-Being
Request free *Truth Journals* and give them to others who will appreciate your thoughtfulness. If you know kriya initiates who don't know about Center for Spiritual Awareness, inform them about Radiance magazine and our programs.

Listen to Absolute Knowledge That Liberates Consciousness
Released on 4 CDs in April. Repeated listening will enable you to more easily comprehend the information.
$20.00 plus $2.00 postage and handling.
Outside the U.S., double the postage for airmail delivery.

Important: When Attending Meditation Retreats at CSA Headquarters in Lakemont, Georgia

Remember the purpose for your being here—which is to nurture your spiritual growth. Please don't talk with others about personal or philosophical matters or other spiritual traditions or practices. Allow them to have the opportunity learn and experience what we teach.

When changes in awareness are transcended by concentrated meditation practice, one's consciousness, having been purified, is one with the Supreme Self.
– *Lahiri Mahasaya*

Private Retreats At CSA Headquarters For Members and Kriya Initiates

Please note: these retreats are for intensive (concentrated) personal involvement. A study plan will be provided at the opening session. Rest more while you are here and avoid unnecessary social interaction with other participants. Note that during the third week silence will be observed.

2008 Private Retreats
September 8 – 12 15 – 19 22 – 26 (Silent)

2009 Private Retreats
May 4 – 8 11 – 15 18 – 22 (Silent)

Limited to 20 participants. Stay one, two, or three weeks.
Donation Basis. Reservations Required

Arrive Saturday or Sunday. Private Guest Rooms Provided
Prepare Your Own Vegetarian Meals

- One Hour Meditation 6 a.m. – 7 a.m.
- Class and discussion 7 a.m. – 8 a.m.
- Kriya meditation instruction and initiation for new applicants Tuesday mornings.
- Two hours of light work service daily (optional).
- Meditation 2:00 p.m. – 3:00 p.m.
- Free time for rest, private study, and reflection.

Center For Spiritual Awareness
P.O. Box 7 Lakemont, Georgia 30552

Tel: 706-782-4723 weekdays 8 a.m. – 3 p.m.
Fax: 706-782-4560 e-mail: csainc@csa-davis.org
Internet Web Site: www.csa-davis.org

Schedules for our regular retreats open to everyone are published in Truth Journal and our newsletter.

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Paramahansa Yogananda

Ron Hadsall

Ellen O'Brien

Martin Wuttke

Samuel Sasu

Radiance

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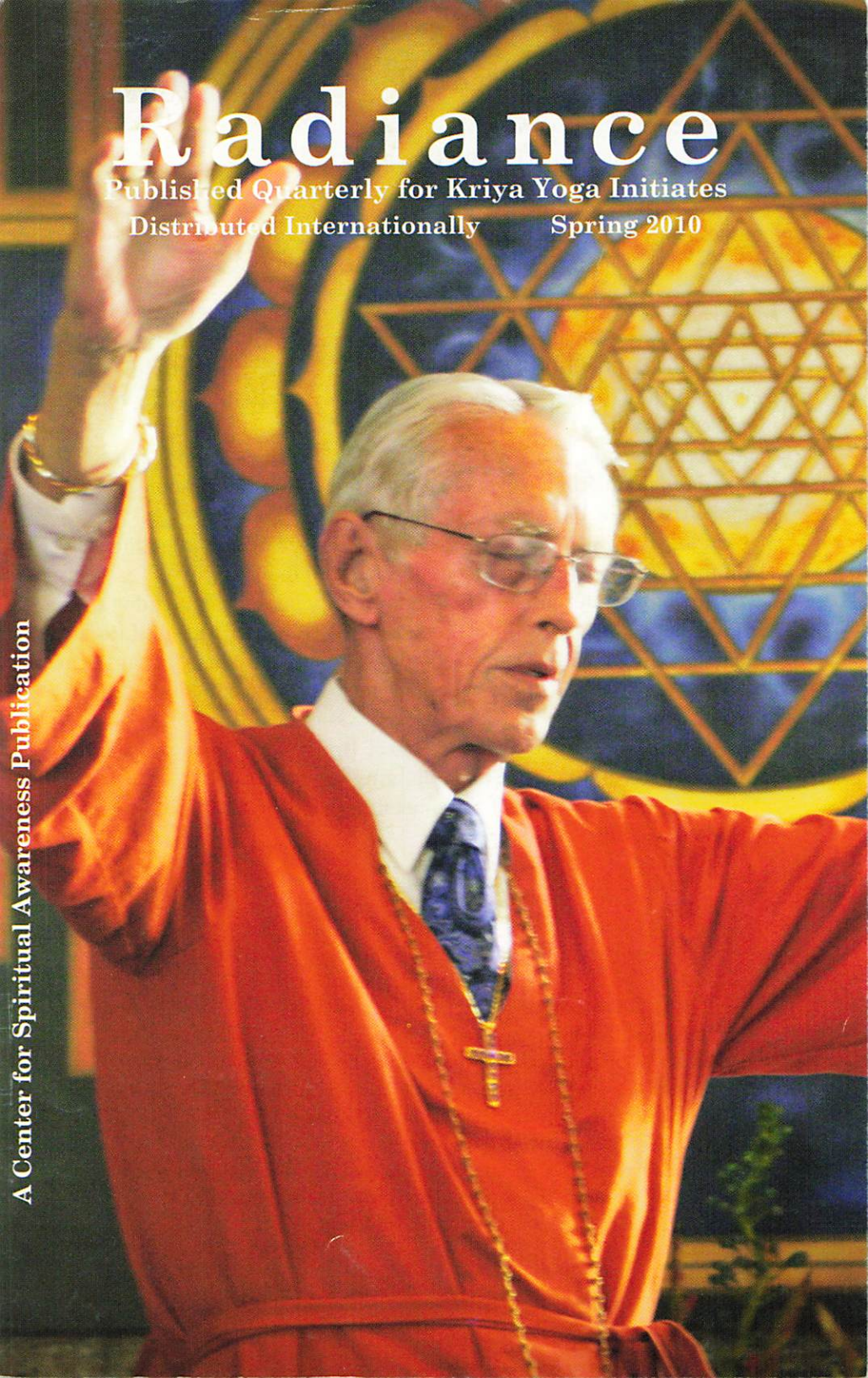

A Center for Spiritual Awareness Publication

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Selected From *Autobiography of a Yogi*
First edition 1946: chapter 35, page 333

Lahiri Mahasaya carefully graded Kriya into four progressive initiations. He bestowed the three higher techniques only after the devotee had manifested definite spiritual progress. One day a chela [disciple], convinced that his worth was not being duly evaluated, gave voice to his discontent.

"Master," he said, "surely I am ready now for the second initiation."

At this moment the door opened to admit a humble disciple, Brinda Bhagat. He was a Benares postman.

"Brinda, sit by me here." The great guru smiled at him affectionately. "Tell, me are you ready for the second technique of Kriya?"

The little postman folded his hands in supplication. "Gurudeva," he said in alarm, "no more initiations, please! How can I assimilate any higher teachings? I have come today to ask your blessings, because the first divine Kriya has filled me with such intoxication that I cannot deliver my letters!"

"Already Brinda swims in the sea of Spirit." At these words from Lahiri Mahasaya, his other disciple hung his head.

"Master," he said, "I see I have been a poor workman, finding fault with my tools."

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Web site: www.csa-davis.org

Stay in tune with me. When you are in tune with me, I can help you. Lack of attunement produces static in the mental radio.
– Paramahansa Yogananda

Guidelines for Discipleship

discipleship Latin *discipulus*, pupil or student: from *dicere*, to learn. One who adheres to wholesome lifestyle regimens and spiritual practices. One who believes in and helps disseminate or widely spread the teachings of a master or mentor.

Discipleship requires compliant acceptance of our need to learn how to grow to emotional and spiritual maturity—and to be one hundred percent committed to doing it. To be of real value, discipleship must be demonstrated by constructive actions rather than superficial dramatizations of devotion.

What a Guru Does

A person asked Paramahansa Yogananda, "What did your guru [Sri Yukteswar] do?" He emphatically replied, "He made me what I am! As a result, millions of people will be benefited."

What the guru does for the disciple:

- Teaches by words and by personal example what the disciple needs to know and do to live effectively and be Self- and God-realized.
- Arouses the disciple's latent spiritual forces when the disciple is receptive to the help that is given. A subtle bond is then made between them that is beneficial to the disciple who nurtures it.
- Assists the disciple to grow through the stages of spiritual growth to liberation of consciousness.

What a Disciple Should Do

A disciple's spiritual-growth progress is determined by his or her capacity to learn, apply what is learned, renounce or transcend egocentric mental attitudes, and be superconscious.

One's capacity to learn can be improved. Applying what is

learned requires total commitment. Egocentricity should be replaced with humility (lack of egotism). Proficiency in eliciting superconscious states can be acquired.

Sincere commitment to discipleship allows spiritual growth to occur more easily. Uncommitted discipleship is of small value and does not bring forth soul-satisfying results.

When I went to Paramahansa Yogananda sixty years ago, wanting to know what he knew and to be as he was, I identified with him, his mental states, and states of consciousness by being receptive to his words, presence, and silent help.

What he taught me, verbally and by example, was helpful. What he silently did for me was transformative. By being in tune with him and his mental states and enlightened consciousness I was conscious of being nurtured and supported at all times, even when I was not in his physical presence. I experienced that when one is harmoniously attuned with the guru and the lineage of gurus, waves of grace continuously flow through them from the Source.

I welcomed every opportunity to be with my guru, to have the blessings of *darshan*: the insightful perceptions and uplift that can be had in the presence of a Self-realized person or holy environment.

When Paramahansa Yogananda accepted a disciple, he would say, "Promise me that you will never avoid me."

A disciple may avoid (stay away from) the guru in various ways. If the relationship is considered as "spiritual friendship" rather than one that has the potential to help the disciple to be Self-realized, the disciple may be inclined to be with the guru only when it is convenient for the disciple. Personal relationships and circumstances may be more important to the disciple than being in the guru's presence. Preoccupation with private thoughts, doubts, and erratic behaviors may produce "mental static" that interferes with the guru's transmission of blessing-grace. While with the guru, one may not be attentive, or receptive, to what is said or to what occurs. Paramahansa Yogananda told his disciples to imagine a connection between their spiritual eye and his, when they were with him and when they not per-

sonally together.

A brother disciple, Mr. E. E. Dickenson, was initiated by our guru in 1925. Until 1952, when Paramahansaji lectured or was at a public event within one hundred miles of Los Angeles, Mr. Dickenson was present. (For more information about Mr. Dickenson, see chapter 47 in *Autobiography of a Yogi.*)

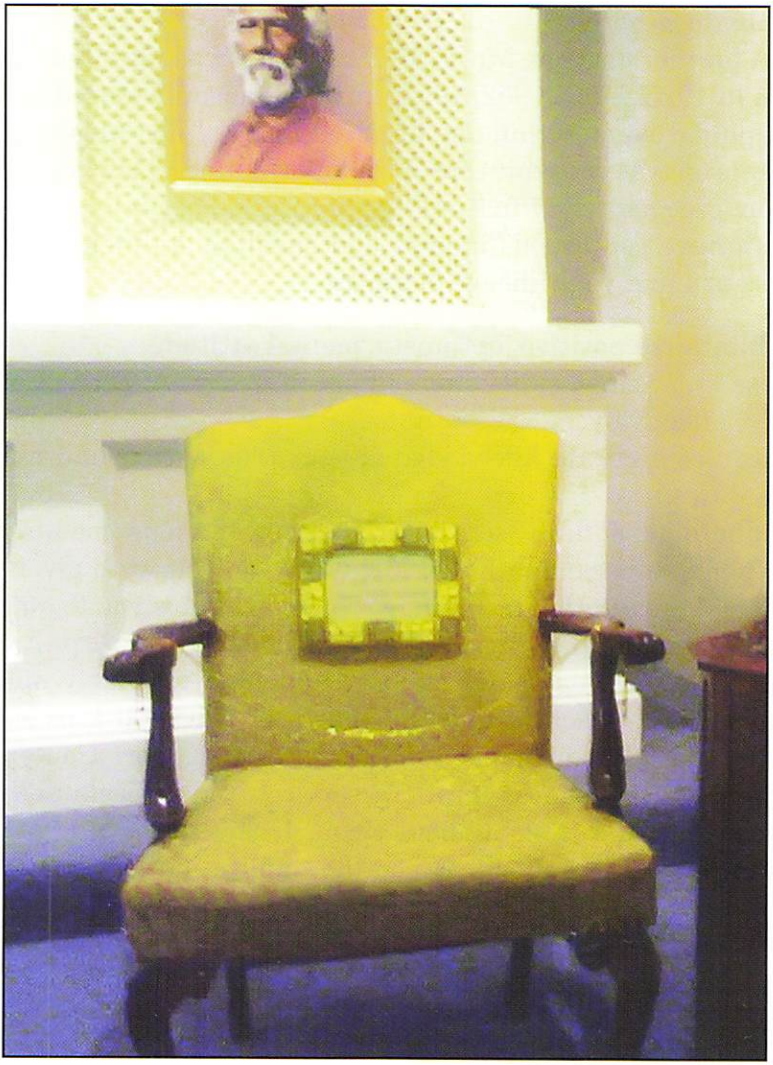
To have continuous mental and spiritual attunement with your guru and your lineage of gurus:

- Maintain a positive, optimistic mental attitude.
- Use knowledge, skills, and enhanced powers of perception to live effectively.
- Acquire accurate knowledge of your true nature and higher realities.
- Adhere to a daily schedule of superconscious meditation. When you became a Kriya Yoga initiate, you were given the "tools" (meditation techniques) that can enable you to quickly grow through the stages of spiritual growth. *Use them.*
- Generously, financially support and help to widely spread your guru's teachings for the benefit of others. If I, or one of our ministers, initiated you, generously support Center for Spiritual Awareness ministry services and projects and tell your spiritual friends about them. If you are not an active, supporting CSA member, use the application form in *Truth Journal* or on our Internet web site to become fully involved with what we do.

What is learned from the guru and from other reliable sources must be actually experienced rather than only believed to be true. One who has a guru should aspire to be as Self-realized as the guru: that is the real purpose for having the relationship.

Paramahansa Yogananda told disciples that he wanted them to be as (spiritually) strong as he was. In 1950, when he was blessing people during a Kriya initiation service I heard him say, "I am giving you everything. You must be able to receive it."

To a newly initiated disciple he would say, "If you will allow me to do it, I will lead you to Self- and God-realization.



The chair on which Paramahansa Yogananda sat in 1948 when he dedicated the first Phoenix, Arizona, Self-Realization Fellowship Center in a small house at 1800 West Monroe Street. When I lived and taught there (1951 to 1954), I meditated in that chair for more than three thousand hours. It is here displayed in the Phoenix Self-Realization Fellowship Temple, 6111 North Central Avenue. The attached plaque describes its historical significance.

Book Excerpt

Self-Knowledge

My brief commentary on a 68-verse treatise on the philosophy of nondualism: absolute oneness of ultimate Reality by Adi Shankaracharya (8th century, India). Appendix: *Guidelines to Superconscious Meditation Practice* and *Philosophical Principles, Traditions, and Essential Practices of Yoga.* Verses 1 – 6 are in the April-May issue of *Truth Journal*.)

How long do illusions (misperceptions) of what is Real remain?

7. The world appears to be real until one supreme Reality, the basis of everything, is fully known. It is like the illusion [an appearance] of silver in an oyster shell.

Things, events, and circumstances in the mundane realm come into manifestation and eventually disappear. They exist, but they are not inherently real because they are not permanent. That is why spiritual aspirants are advised to avoid attachments to external conditions and learn to rely on the source of everything for their security and well-being.

One Reality is Self-Existent.

8. Various forms exist in the imagination of the perceiver, the substratum being the eternal, all-pervading Reality which is pure existence and intelligence. Names and forms are like bangles and bracelets. The eternal Reality is like gold.

Gold is still gold when it is formed as jewelry. The pure essence of ultimate Reality does not change regardless of outer appearances. Knowing that all that is observed in the mundane realm is insubstantial does not mean that we can be irresponsible or impractical. Duties are to be skillfully performed, relationships that are of value are to be nurtured, and the environment is to be cared for while we are awakening to Self-knowing.

Why what is observed appears to be varied.

9. As all-pervading space appears to be diverse because of its association with various restricting conditions, and is perceived as one when the restricting conditions are absent, so omnipresent Reality appears to be diverse because of its association with the various restricting conditions. It is perceived as one when they are absent.

The universe is a manifestation of cosmic forces emanated from the Radiant field of the supreme Reality.

Why differences in what is observed are thought to be real.

10. Because of identification with restricting conditions, such ideas as social status, color, and one's role or place in life are falsely presumed to be characteristics of the Self, as flavor and color are mixed with water.

Every person is a unit of pure consciousness regardless of their personality characteristics, the role they play or their social status. The habit of identifying with modified mental states and objective phenomena causes and sustains their flawed perceptions of being independent units of consciousness separate from the one Reality.

Erroneous ideas and opinions do not modify the pure Self, which cannot be influenced by them. During sleep and when our attention is absorbed in meditative superconsciousness, we are not conscious of our physical body or egocentric views.

The body through which souls have physical experiences.

11. The body, through which the Self experiences pleasure and pain, is determined by past actions and formed out of the five great subtle elements, which become gross when one half of one subtle element joins with one eighth of each of the other four.

Thoughts, feelings, and actions produce or attract a variety of effects and perceptions which impress memories in the subconscious levels of the mind. Influential subconscious impres-

sions may be supportive, debilitating, or have little or no effect. Subconscious impressions which cause effects may be karmic (causative) influences which, if troublesome, can be overcome. Constructive thinking and behaving, discerning the difference between our true nature and ordinary states of consciousness, and superconscious meditation resist, weaken, and neutralize troublesome subconscious influences.

The subtle element-essences of space, air, fire, water, and earth, when combined, produce corresponding, gross material substances and characteristics. Sequential manifestations of cosmic processes are described in the Samkhya philosophical system in which objects of knowledge are precisely defined.

Every person is born with a basic mind-body constitution which, when maintained in a balanced condition, contributes to health and well-being. Ayurvedic regimens can be helpful in maintaining one's mind-body constitution in a state of balance. They may include the cultivation of optimism and emotional stability, detoxification of the body when necessary, appropriate exercise, oil massage, food choices, regulated routines of wholesome activity and adequate sleep, and superconscious meditation practice.

Approximately one hundred elements are known to exist. Elements are composed of atoms which have a dense, positively charged nucleus surrounded by electrons equal to the number of nuclear protons. Some major elements used by the body are oxygen, carbon, hydrogen, nitrogen, calcium, and phosphorous. Also, used are small quantities of sulfur, chlorine, sodium, zinc, magnesium, and traces of iron, cobalt, copper, manganese, fluorine, iodine, boron, aluminum, selenium, and chromium.

The subtle body.

12. The subtle body, the instrument of a soul's experiences, consists of five [aspects of] prana, ten organs [differentiated parts of an organism adapted for specific functions], the mind, and the faculty of intellect, formed from rudimentary [not yet fully developed] elements before their subdivisions and combinations.

In the nondualistic system of philosophy, a soul (Sanskrit *jiva*) is considered as one's spiritual essence identified with modified states of mind and consciousness. It is this mistaken sense of self-identity that is to be redeemed by Self-knowledge. When a person who is Self-realized still has subconscious conditionings to neutralize or transcend, or erroneous notions in the mind, he or she is said to be spiritually free while embodied. Supreme freedom (Sanskrit *mukta*) from all limiting conditions is the final stage of Self-realization.

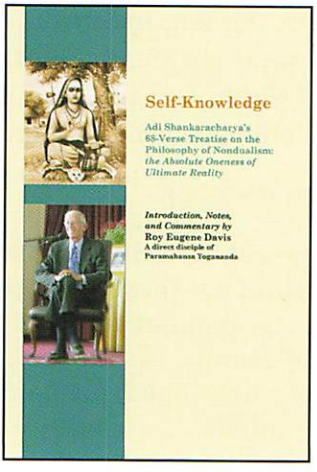
The subtle body is composed of five aspects of prana (verb roots *an*, to breathe, and *pra*, forth); ten astral capacities of smell, touch, taste, hearing, sight, generation, excretion, mobility, manual dexterity, and speech, along with the causal components of a mind used to process perceptions and think; and the faculty of discriminative intelligence. The five aspects of prana are that which rises upward; that which moves downward; that which regulates those two; that which carries gross food to the downward moving aspect and transports subtler material to various parts of the body; and that which brings up or carries down what has been eaten or swallowed.

The subtle body is retained by a soul that experiences astral life after physical demise. In the causal realm, the five sense capacities are absent; intelligence and intuition are used. Souls in the causal realm instantly travel near or far by intention.

Self-Knowledge
The Absolute Oneness
of Ultimate Reality

Published by CSA Press
Paperback 6 x 9 format
64 pages $5.00

Use the enclosed order form
or online at www.csa-davis.org



Kriya Yoga Philosophy, Traditions, and Practices

Do I need a guru's help to be Self- and God-realized—or can I be Self-realized by my own endeavors?

If you can do it, do it. Otherwise, accept the assistance of a person who is either Self-realized or knows how to help you be Self-realized. An authentic guru does not stand between a disciple and that Reality we call God. A guru points to that Reality and encourages disciples to realize it.

When a guru has helped a disciple to be Self-realized, the disciple is thankful. At an informal gathering with disciples, Paramahansa Yogananda was asked, "Was Sri Yukteswar a nice man?" In a tone of voice that conveyed profound respect, he quietly replied, "He was not a man; he was a god!"

Explain more about the "subtle bond" that is established with one's guru.

The permanent bond is established in their causal bodies or soul-sheaths, which is why it persists when one or both of them leave their physical body. When one leaves the physical body, the mind, intellect, potential for sense capacities, and sense of individuality continue to exist with the causal body.

Because the subtle bond can also exist between close friends and family members, it is said that when a person is spiritually enlightened, all people who are "connected" to them, whether incarnated or in astral or causal realms, are spiritually benefited. Some yogis say that one person's enlightened consciousness beneficially influences fifty past and future generations of their family members and "spiritual companions." It is not only for ourselves that we aspire to be Self-realized; our realization also helps to illumine the collective consciousness of everyone. While aspiring to be Self-realized, also pray for the well-being, happiness, and spiritual enlightenment of everyone in this and all realms.

I am sometimes devoted to metaphysical study and regular meditation practice. At other times, I an inclined to "just be what I am" and to think that if I am to be Self-realized it will happen without my having to do anything about it.

Everyone is destined to eventually be Self-realized. You can be Self-realized sooner when you do what is necessary to prepare yourself to be receptive to the emergence of your innate Self-knowing. To drift aimlessly, hoping that Self-realization may occur, is to allow whims and moods to influence thoughts and behaviors.

Dedicated discipleship requires intentional, right endeavor to have your consciousness clarified and to grow to emotional maturity. In our Kriya Yoga tradition, adherents are advised to discipline their mind, emotions, and behaviors; examine and discover their true nature and relationship with the Infinite; and surrender (see beyond, let go of, and rise above) their mistaken sense of personality-oriented self-identity which is the primary obstacle to Self-realization.

To be inspired and highly motivated, read Patanjali's Yoga-Sutras, the Bhagavad Gita, my writings, and *Autobiography of a Yogi*. Even if what is read is not fully comprehended, nourish your mind with the information that is provided. Your ability to understand what you read will improve as your innate knowledge is unveiled. What you learn will be familiar, as though you are being reminded of what you have always known to be true. That is why it is said that, when knowledge of one's true nature and of higher realities emerges, it is perceived as being "remembered" knowledge.

In the third chapter of Patanjali's Yoga-Sutras, extraordinary powers of perception and exceptional abilities are described. Are there limits to our powers of perception and abilities?

Mental and intellectual powers are somewhat limited because perceptions are filtered in the mind. Intuition is less limited because it enables us to perceive without using the senses, mind, or intellect. Direct perception has no limits.

Functional abilities are limited when mental, intellectual, and intuitive powers are not highly developed. Spiritually conscious people can function more effectively. The extraordinary powers of perception and exceptional abilities described in the Yoga-Sutras (chapter three) are called signs of perfection or accomplishment (Sanskrit *siddhis*). Although they can (and should) be used to live effectively, they should also be used to complete one's awakening to Self- and God-realization.

I am inclined to want to help others overcome their mundane problems and try to encourage them to nurture their spiritual growth. Because my endeavors seldom produce positive results, I have feelings of frustration and discontentment. Should I stop trying to help others? How can I avoid feelings of frustration?

Help those who are receptive to the help that you offer. Don't try to change them if they are not willing to help themselves. Selflessly perform actions as Karma Yoga; do what is appropriate without attachment to actions or their results.

Is it possible to experience spontaneous spiritual awakening without having thought about it or done anything to nurture it?

Many people experience a degree of spontaneous spiritual awakening that inclines them to want to understand what they experienced and empowers them to help themselves be more spiritually conscious. Unexpected episodes of partial spiritual awakening can occur when one's innate urge to be Self-knowing becomes sufficiently compelling even when there is no intention to be spiritually conscious.

When spontaneous spiritual awakening occurs, one should learn to allow further spiritual awakening to be experienced.

I am sincerely committed to discipleship. How can I harmoniously integrate spiritual practices with my duties and personal relationships?

Simplify your life, with your attention and actions focused on matters which are essential.

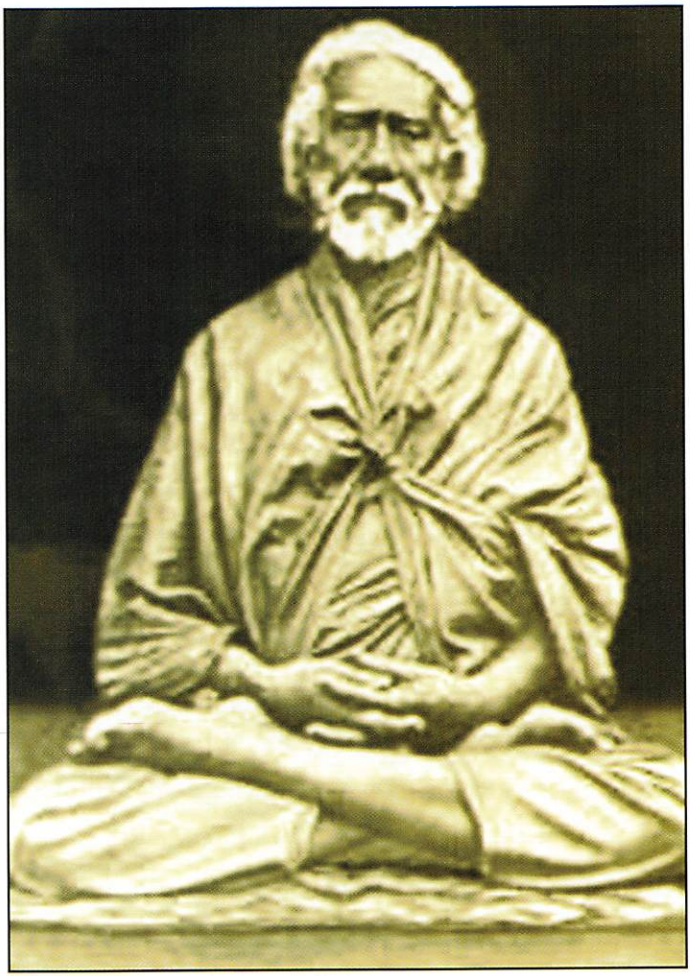
- Write a concise list of things you must do. Underline the important ones. Mark √ beside the ones that you know to be most important.
- Write a list of the unimportant or unnecessary things you do. Either avoid doing them or minimize your involvement.
- Plan activities to be able to skillfully and efficiently do what needs to be done. *Keep your early morning self-care routines and meditation practice at the top of the list.*
- While engaged in necessary activities, maintain a viewpoint that you are the agent of actions. Stay alert and attentive.
- Dispassionately respond to events that occur and relate to others while being mentally calm and emotionally stable.
- When engaged in productive activities and meaningful relationships maintain your awareness of your spiritual essence and relationship with the Infinite.
- Don't think of spirituality as being incompatible with your material circumstances. The omnipresent Reality expressing in and as the realm of nature is also individualized as you. Improve your understanding, and awareness, of what is true of it and you.

As you become more cosmic conscious, you will realize that it is possible to live as freely in this world as in other realms.

> God dwells in each person and can be known when one enters the sanctuary of pure, illumined consciousness.
> – *Lahiri Mahasaya*

Publishing *Radiance* in this 16-page format enables me to more fully communicate with Kriya initiates. The subscription price is slightly increased because postage rates, especially airmail to countries outside of the United States, are higher.

If you are a CSA member and Kriya initiate, *Radiance* will continue to be sent to you free. If you are not a CSA member: become a member; annually renew your *Radiance* subscription; or send an occasional donation to help cover the cost of printing and postage. Subscription in the U.S., $8.00. Foreign, $10.00. Published 4 times a year.



Swami Sri Yukteswar's Birthday Anniversary
Monday, May 10 (born 1855)

On that day, meditate a little longer than you usually do. Be thankful for the transmission of Kriya Yoga teachings and support provided to you through our lineage of gurus.

Meditation and holistic lifestyle routines taught by Roy Eugene Davis and occasional guest presenters. Kriya initiation Thursdays 1 p.m. during week long retreats. Guest houses. Vegetarian meals served.

Week Long: Monday Morning to Friday Noon Arrive by Sunday
June 7 – 11 July 5 – 9* July 26 – 30 August 16 – 20
*Afternoon Ayurveda Classes with Vishnu Dass July 5 – 7

August 28 – 29 Saturday and Sunday Arrive Friday the 27th
Sanskrit Chanting with Nicolai Bachman

Private retreats: CSA members and Kriya Initiates
May 3 – 7 10 – 14 17 – 21 September 6 – 10 13 – 17 20 – 24

Weekends: Saturday Morning to Sunday 11 a.m.
Arrive by Friday October 23,24 November 13,14

December 4 10 a.m. – 1 p.m. Holy Season Meditation

Retreat Reservations: *Reserve only when your travel plans are firm.* Mail this form, phone, fax, or e-mail.

Dates _____ Time of arrival _____
Daytime phone _____ e-mail _____
Travel directions, see web site or mark here [ ] for mailed copy.
Prefer a CSA guest house [ ] Will stay at a motel [ ]

Name _____

Address _____

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Radiance

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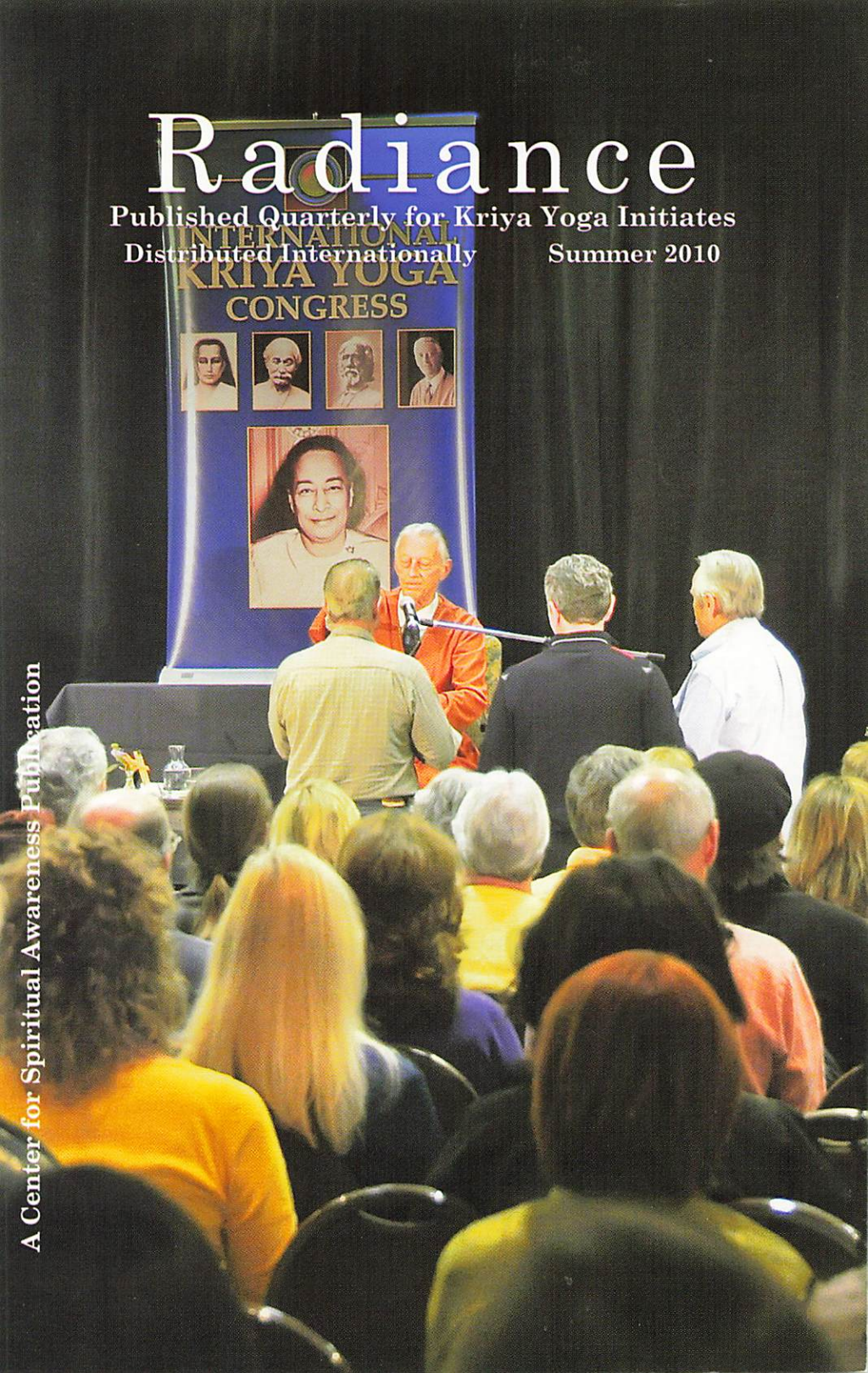

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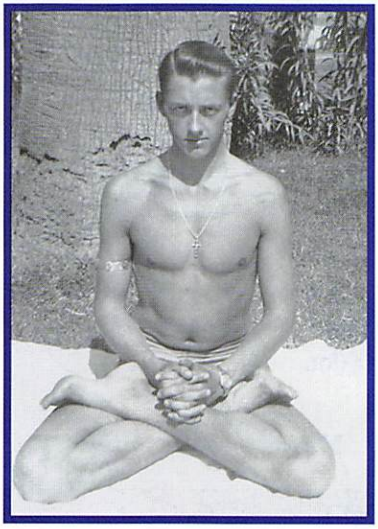

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1950, Scottsdale (near Phoenix), Arizona

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Web site: www.csa-davis.org

To be God-realized is to know your Self as the great ocean of Spirit by dissolving the delusion that you are the little ego, personality, and physical body.
– Paramahansa Yogananda

The Final Self-Revelation

God-realized Direct experience and knowledge of ultimate Reality.
Self The immortal essence of being of every person.
Spirit Latin *spiritus*, breath, from *spirare*, to breath. 1. The vital principle or animating force in living things. 2. A person's vital essence. 3. The omnipresent, enlivening reality of God.
delusion A false belief.
ego One's sense of self-identity as distinct from others and objective phenomena. The personality component that regulates behavior and is most in contact with external reality.
personality The totality of qualities and traits, as of character or behavior, that are unique to an individual.

God-realization is the final Self-revealed experience-knowledge to have. Prior to God-realization, one may be Self-knowing, but not yet have experience and knowledge of ultimate Reality. Just as knowledge of our essence is Self-revealed, knowledge of ultimate Reality emerges from within.

Knowing the individualized Self's relationship with the one, supreme Self is essential for Kriya Yoga practitioners, because if that relationship is not known, one may mistakenly believe that God is distinct or separate from one's Self. If that delusion is allowed to prevail, one may struggle for many years in a vain attempt to "find God" or have a relationship with God.

Before ultimate Reality is fully realized, it is helpful to use powers of discriminative intelligence and analytical reasoning to at least acquire an intellectual understanding of what it is.

Accurately define philosophical concepts and ideas. Avoid opinions such as "God is love" or "God cannot be fully known." Ultimate Reality cannot be completely imagined by the mind; it *can* be intuitively discerned and directly realized.

The Primary Cause of Delusive Thinking

Lack of knowledge causes one to falsely presume what is noneternal to be eternal, what is impure to be pure, what is painful to be pleasurable, and the ego to be the real Self.
– Patanjali's Yoga-Sutras 2:5

Without knowledge of higher realities, intellectual powers are weak, thinking is flawed, and errors in perception produce illusions. A person without knowledge of higher realities wanders aimlessly in the world, as though dreaming, with thoughts and behaviors influenced by false beliefs and subconscious inclinations, and awareness confined by a small sense of self-identity.

It is not only people whose consciousness is "ordinary" who do not know the facts of life; many spiritual aspirants, even though sincere in their endeavors, are not aware of their false beliefs and misguided actions which interfere with their spiritual growth. Some of them remain deluded for decades. They may adhere to holistic lifestyle regimens and meditation practices, hoping to eventually be spiritually enlightened, while not being conscious of their need to acquire higher knowledge and outgrow their limitations.

Right, concentrated Kriya Yoga practice removes obstacles to spiritual growth by clarifying the practitioner's awareness, improving intellectual powers, developing the capacities of the brain to process refined states of consciousness, bringing forth spiritual qualities, and unveiling innate Self-knowledge.

The way to banish delusions is to study to acquire higher knowledge, meditatively contemplate and experience our pure-conscious essence, and improve our understanding of our eternal relationship with ultimate Reality.

Although our innate urge to be Self-and God-realized will eventually prevail, and we may be fortunate enough to have the encouragement and support of helpful mentors, we must be responsible for choosing thoughts and actions that can empower us to quickly grow to emotional and spiritual maturity.

Paramahansa Yogananda told disciples, "I will guide and

help you, but you must do what you are able to do to help yourself be Self- and God-realized." Disciples who did what he told them to do had positive results.

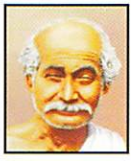
A guru's primary role is to assist disciples to fully awaken from ordinary states of consciousness and be forever liberated from conditions which formerly confined them.

Paramahansa Yogananda *(circa 1951)*

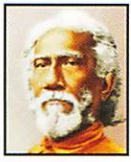
Lineage of Gurus in Our Kriya Yoga Tradition

Calendar of Significant Events

Mahavatar Babaji
Birth date and personal history unknown.
Resides in remote area of Himalayas.



Lahiri Mahasaya (Shyama Charan Lahiri)
Born September 30, 1828, Ghurnigram Village, Bengal.
Initiated by Babaji, 1861, Ranikhet, Himalayas.
Transition: September 26, 1895, Banaras (Varanasi).



Swami Sri Yuktswar (Priya Nath Karar)
Born May 10, 1855, Serampore, near Calcutta.
Initiated by Lahiri Mahasaya, July 1883, Banaras.
Transition: March 9, 1936, Puri, India.

Paramahansa Yogananda (Mukunda Lal Ghosh)
Born January 5, 1893, Gorakhpur, Northeast India.
Initiated by Sri Yukeswar, 1909, Banaras (Varanasi).
Initiated into the swami order, 1915.
Transition: March 7, 1952, Los Angeles, California.

Roy Eugene Davis
Born March 9, 1931, Leavittsburg, Ohio.
Initiated by Paramahansa Yogananda, August, 1950.
Ordained by Paramahansa Yogananda, autumn, 1951.

Meanings of Sanskrit Words

babaji *Baba*, father, *ji*, used to indicate reverent respect.

mahavatar *Mah(a)*, great, *avatar*, incarnation of divine qualities.

mahasaya *Mlaha*, great (expanded or enlarged) consciousness. A title often used by Lahiri's disciples.

swami A member of an ancient monastic order reorganized by Adi Shankaracharya in the 8th century.

sri Venerable, worthy of respect.

yukteswar *Yuk*, joined or united with, *ishwara* (an aspect of ultimate Reality that controls or regulates cosmic processes.)

paramahansa *Param*, beyond, *hansa*, swan. In Hindu mythology, swans are said to be able drink milk from a mixture of milk and water. A paramahansa is not influenced by mundane conditions.

yogananda *Yoga*, joined or united with, *ananda*, bliss (joyousness) of Self-realization.

Reflections

Few mortals know that the wholeness of God includes the realm of mundane fulfillments. The divine realm extends to the earthly, but the latter, being illusory, does not contain the essence of Reality.

– Babaji

Reflect that someday you will suddenly have to leave this world. Because of delusion, you perceive yourself as a bundle of flesh and bones. Meditate unceasingly, that you may quickly behold the Infinite Essence, free from every form of sorrow.

– Lahiri Mahasaya

Don't confuse understanding with a large vocabulary. Sacred writings are beneficial in stimulating desire for inward realization, if they are assimilated. Otherwise, continual intellectual study may result in vanity, false satisfaction, and undigested knowledge.

– Swami Sri Yukteswar

You are on Earth for but a little while, and your real reason for being here is very different from what you may have imagined. If you want God's guidance in your life, don't waste time in idle talk. Silence is the altar of Spirit.

– Paramahansa Yogananda

The yogi should steadfastly contemplate the supreme Reality, in solitude, alone, with mind and body controlled, having no cravings.

– The Bhagavad Gita 6:10

Kriya Yoga Philosophy, Traditions, and Practices

I read an article in which the author stated that it is necessary to have many incarnations before awakening to the final stage of Self- and God-realization. Others say that it is possible to be fully awake in our current incarnation. Why are there different opinions, and which one should I believe?

The opinion that several incarnations are necessary is common among people who imagine spiritual awakening as always being a gradual process. People who are spiritually enlightened say that Self- and God-realization can occur quickly, sometimes as a result of personal endeavor and sometimes as a sudden, spontaneous spiritual awakening.

I would like to ask hundreds of questions about higher realities, karma, spiritual practices, meditation, gurus, discipleship, and various states of consciousness. When I have the answers to those questions, I am sure I will have more questions. Is it possible to know everything that I want to know?

It is helpful to acquire knowledge that will enable you to live effectively and nurture your spiritual growth. Everything that you need to know will be known when you need to know it. When you are fully awake, you will not have any questions.

Some yoga teachers say that when one is Self- and God-realized, forever conscious, blissful, existence prevails. Others say that we may go beyond that level of realization to absolute or pure consciousness. Which statement is true?

Conscious, blissful, existence prevails with Self-realization when one is still aware of being an individualized unit of ultimate Reality. When the four components of individualization (self-awareness, ego, intellect, and mind) are dissolved, it is said that one is pure consciousness without any sense of being other than ultimate Reality. Pure-conscious realization can be had during episodes of transcendence while we are embodied.

Liberation of Consciousness
Philosophical Views and Opinions

1. *Upanishads*. Liberation may be realized during one incarnation or may be realized after physical death.

2. *Advaita* (nondualism) *Vedanta* (essence of the Vedas, said to be scriptures of revealed knowledge). Self-knowledge is the ultimate means of liberation. It is not acquired or attained; it is the result of realizing one's essence of being.

3. Other systems of Vedanta assert that 1) devotion is the ultimate means of liberation, with karma yoga and jnana yoga being aids; 2) God's grace is the ultimate means.

4. *Jainism* (a Hindu sect). Liberation is realized when one's karma is dissolved or is no longer compelling.

5. *Buddhism*. Liberation (*nirvana*) is realized when tenacious desires and cravings of all kinds are absent, the mind is pure, and consciousness is illumined.

6. *Samkhya philosophy*. Liberation is realized when one is able to discriminate between ultimate Reality and its material manifestations.

7. *Patanjali's Yoga Sutras 4:34*. Liberation is realized when the attributes (gunas) of nature are no longer influential and the Self is established in its own essence of being.

   Before liberation is complete, one may be Self-knowing but still have latent karmic (subconscious) conditions which are not yet neutralized or dissolved.

8. *Christianity*. Salvation (deliverance from the effects of sin or wrong actions) and eternal life in heaven are assured by right living and belief in a doctrine. Various interpretations of this doctrine are taught by different Christian sects.

I have some false beliefs about God that seem to be firmly fixed in my mind even though I would like to discard them. Why are some ideas so difficult to discard?

One reason why ideas (about anything) may be difficult to discard may be that one is not yet certain that new ideas or insights are accurate or trustworthy.

Ideas about God may be firmly impressed in the mind and brain at an early age when powers of discernment are weak and the brain is not yet fully developed. Children often imagine God as an invisible person with human characteristics. This childish mental picture of God may be so firmly impressed in the mind that it is difficult to change even when one has more accurate intellectual or intuitive understanding of God. By frequent contemplation of God, regions of the brain associated with abstract thinking will be more highly developed, making it easier to disregard immature ideas.

Although I want to be Self- and God-realized, I don't want to be completely detached from human relationships and other circumstances which I enjoy. Can I be spiritually enlightened and still live enjoyably in this world?

When you are spiritually enlightened, living will be enjoyable because your circumstances will always be harmonious and ideal. How you then view the world and how you live will be much different from your current views and experiences, and more satisfying.

When I meditate, I get to the stage of practice where my mind is calm, and I can easily sit still and keep my attention focused in the spiritual eye or the higher brain. I don't have any unusual perceptions or insights. What can I do to have more meaningful meditation sessions?

Sit longer and go deeper. Even when unusual perceptions or insights are not had during meditation, you will be more Self- and God-conscious. When you are engaged in ordinary activities your powers of perception will be more accurate, your ability to

comprehend higher realities will improve, and you will live more effectively.

Some people say that they have unusual perceptions and insights when they meditate, yet their habitual mental attitudes and behaviors remain ordinary. Daily, attentive *superconscious* meditation allows our innate creative powers and Self-knowledge to be unveiled and actualized (demonstrated by our wise, appropriate actions).

During my meditations, which I try to do every day, my mind is flooded with thoughts and memories and my attention is easily distracted. What can I do about these problems?

Fill your consciousness with fervent, devotional aspiration to be Self-realized. Be attentive to the purpose of meditating, which is to be Self- and God-knowing.

My guru advised people to "meditate each day more deeply than you did the day before." Although it is not always possible to do it, intending and endeavoring to do it will improve your meditation practice and make it easier to disregard random thoughts and moods.

For Kriya initiates, neglecting daily meditation practice is a grievous (serious) error.

What some Kriya initiates have told me:

- "I can't wake up early in the morning."
  Advice: Go to bed earlier. Wake up early enough to meditate for at least thirty minutes. When you can easily do that, meditate a little longer and go deeper in the silence.
- "Because I endeavor to cultivate Self-awareness during the course of daily activities, I sometimes tell myself that introspective meditation is not necessary for me."
  Advice: Meditate early every morning, then continue to cultivate Self-awareness in the midst of daily activities.
- "My work, family duties, various interests, and social obligations don't allow me to have enough time to meditate."
  Advice: Meditate early every morning before you think about what else you must or will do.

Patanjali's Yoga Sutras 2:1 defines the three components of Kriya Yoga practice as austerity or self-discipline, profound Self-study, and devotional surrender to God—letting go of a small sense of self-identity while acknowledging *That* of which we are individualized units. Self-discipline is mentioned first. If our actions are not self-disciplined, it is not possible to do the other recommended things. If our actions are difficult to control, we can learn to control them by attentive practice. If we are not willing to learn and grow to emotional and spiritual maturity, we are only pretending to be on a spiritual path.

Controlling mental states, states of consciousness, and personal behaviors is easier when we regulate how we talk, stand, and walk. Avoid idle or purposeless talking. Speak clearly and precisely; communicate effectively. Look at your reflection in a mirror to see if you habitually stand straight. Be conscious of how you walk. It can be relaxing to casually walk or stroll for recreation. At other times, walk with intention.

Being mindful (attentive) and intentional when engaged in ordinary activities will improve your powers of concentration and enable you to meditate more easily.

Many years ago, I noticed that most of my guru's disciples who were proficient meditators had been (and were) successful in their vocations. Their personal affairs were always organized and they were goal-oriented. Their ability to accomplish clearly defined purposes enabled them to meditate effectively.

Spiritual aspirants whose personal affairs are disorganized are apathetic or drift through life without having well-defined aims and purposes; allow whims and moods to determine their mental states and behaviors; cannot easily meditate; and don't have the intellectual capacity or the intuitive ability to comprehend higher realities.

Even though I often pray to God and the gurus for assistance in helping me to have more satisfying personal circumstances and to be more spiritually conscious, my circumstances have not improved and I am not as spiritually conscious as I want to be.

Your prayers will be transformative when you can *believe*

that you *have* what you pray for. Replace thoughts of limitation with awareness of freedom. At other times, do everything you know to do to produce and attract ideal circumstances and bring forth your innate, spiritual qualities. Enlarge your capacity to have what you want to have and joyously welcome it into your mind, consciousness, and life.

Note: To be inspired, and for information about cultivating improved powers of perception and functional abilities, read chapter three in Patanjali's Yoga-Sutras (in my book, *The Science of Self-Realization*, published by CSA Press).

When you sit to meditate, ask God and the gurus to assist you. You will be able to meditate with devotion. Quietly speak your invocation audibly to make it more intentional.

Example:

Infinite God,
(or the word or words you prefer to use)
Babaji,
Lahiri Mahasaya,
Sri Yukteswar,
Paramahansa, Yogananda,
Guru.
Help me to clarify my awareness,
expand my consciousness,
bring forth my innate spiritual qualities,
and have knowledge of my true nature
and ultimate Reality.

Practice kriya pranayama. After kriya pranayama, rest in the silence for a while with your attention and awareness in the front and higher region of the brain. Contemplate the Om vibration, then absolute (pure) consciousness.

Affirmation

Daily, in the sanctuary of silence I experience and know my eternal relationship with the Infinite.

News and Notes

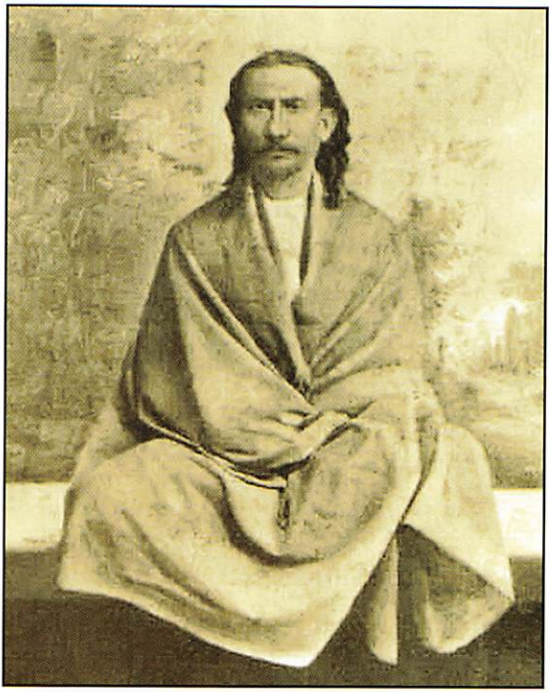
Many CSA members and spiritual friends are attending our summer meditation retreats at CSA headquarters. Kriya Yoga initiation services are conducted at 1 p.m. Thursdays during week long retreats. Initiates who are not attending a retreat are welcome to attend Kriya initiations to review their practices.

I will present a meditation seminar at Yogaville, Buckingham, Virginia, during the last weekend in October. The ashram was founded many years ago by Swami Satchidananda.
www.integralyogaprograms.org

Self-Realization Fellowship has a new, attractive web site. Visit it at **www.yogananda-srf.org**

Brother Bimalananda (Joseph Carbone), a brother disciple and member of the SRF monastic order for more than 60 years, left this world on April 29. He is fondly remembered by all who knew him.

More than 400 participants were at the San Jose Kriya Yoga Congress March 18 – 20. Approximately 100 were newly initiated.



Rare photo of Swami Sri Yukteswar during his early years

Kriya yoga initiates taking a fruit and a flower after the service.
San Jose Kriya Yoga Congress March 20, 2010

Meditation Retreats At CSA Headquarters
info@csa-davis.org
Travel map on our web site: www.csa-davis.org
Click on Retreats page

Meditation and holistic lifestyle routines taught by Roy Eugene Davis and occasional guest presenters. Kriya initiation Thursdays 1 p.m. during week long retreats. Guest houses. Vegetarian meals served.

Week Long: Monday Morning to Friday Noon Arrive by Sunday
July 5 – 9* July 26 – 30 August 16 – 20
*Afternoon Ayurveda Classes with Vishnu Dass July 5 – 7

August 28 – 29 Saturday and Sunday Arrive Friday the 27th
Sanskrit Chanting with Nicolai Bachman (see facing page)

Private retreats: CSA members and Kriya Initiates
2010 September 6 – 10 13 – 17 20 – 24
2011 May 2 – 6 9 – 13 16 – 20

Weekends: Saturday Morning to Sunday 11 a.m.
Arrive by Friday October 23,24 November 13,14

December 4 10 a.m. – 1 p.m. Holy Season Meditation

Retreat Reservations: *Reserve only when your travel plans are firm.* Mail this form, phone, fax, or e-mail.

Dates _____ Time of arrival _____

Daytime phone _____ e-mail _____

Travel directions, see web site or mark here [ ] for mailed copy.

Prefer a CSA guest house [ ] Will stay at a motel [ ]

Name _____

Address _____

_____

Center for Spiritual Awareness PO Box 7 Lakemont, Georgia 30552
Tel: 706-782-4723 weekdays 8 a.m. – 3 p.m. Fax 706-782-4560

Radiance

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Roy Eugene Davis when he was the minister of the Self-Realization Fellowship Center in Phoenix, Arizona. *1952*

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The spiritual eye is the inner door that lead's one into the realm of ultimate Reality which can be known when one enters the sanctuary of pure, illumined consciousness.
– Lahiri Mahasaya

The Significance of Kriya Yoga Initiation

significance Having important meaning.
kriya Action, skill, movement, function.
yoga To join or unite. Yoga is accomplished when one's attention and awareness are brought together completely with one's essence of being, one's true, immortal Self. Yoga systems are procedures or methods used to realize (experience and know) one's true nature and ultimate Reality (God).
initiation An occasion of meaningful instruction, enlivening of the disciple's dormant spiritual forces, resolute commitment to spiritual practice, and entry into the larger body or membership of adherents of a tradition.

We should remember that, when we were initiated, we were provided a unique opportunity to discard nonuseful behaviors, choose to be dedicated to our spiritual practices, and have the continuous encouragement and support of the gurus through which our Kriya Yoga tradition has been transmitted for one hundred and fifty years.

Paramahansa Yogananda often said that a person had to have *very good* karma (constructive tendencies) to be attracted to this spiritual path. Even with good karma, and the blessings of the gurus, an initiate has to diligently endeavor to live in the right ways and nurture his or her spiritual growth. Initiation is not the end of one's quest for truth; it is a "new beginning" that can result in rapid spiritual growth to the stage of liberation of consciousness.

Not all kriya initiates remain faithful to the spiritual path. After a few weeks or months of study and meditation practice, they allow former habits of thinking, feeling, and behaving to influence their mind and consciousness. Initiates who continue to improve their knowledge of higher realities, think and live constructively, and meditate deeply, have positive results.

The Redemptive Influences of Direct Transmission of Liberating Knowledge and Grace Through a Lineage of Self-Realized Gurus

redemptive Capable of reclaiming or restoring. Kriya yoga practice restores one's consciousness to its original, pure, wholeness.

influences Powers that directly or intangibly (without being apprehended by the mind or senses) affect persons or events. Redemptive influences are entirely beneficial.

direct Without interference or deviation. Absolute or pure information. Oral instruction.

transmission The conveying or passing on of something from one person to another.

liberating knowledge Knowledge that removes delusions (false or erroneous beliefs or ideas).

grace Freely provided assistance or beneficial events.

lineage Direct descent from a common ancestor regarded as the founder of the line. Mahavatar Babaji is the "spiritual ancestor" of gurus in the lineage of our Kriya Yoga tradition.

guru Teacher, mentor, guide.

I was initiated by Paramahansa Yogananda in Los Angeles, California, in August, 1950. In autumn of 1951, he authorized me to "initiate devotees of God into Kriya Yoga." (Master did not expect me to initiate others at that time because I was still a novice monk. He ordained me then because he knew that he would leave his body a few months later.)

In February, 1952, during an evening visit with him in his small house in Twenty Nine Palms, California, he gazed deeply into my eyes and quietly said, "Whenever you initiate, I, or one of the Great Ones (gurus), will be there." With those words he reminded me that attunement with the lineage of gurus keeps kriya initiates in flows of grace that can empower their constructive actions (kriyas) and redeem their consciousness.

During the kriya initiation in 1950, Master put his hands on the forehead of each person and conveyed his blessing. From time to time, he spoke words of instruction and encouragement. I heard him say, "I am sending light into your mind and body! I am giving you everything! You must be able to receive it!"

When I initiate someone, I do not teach philosophical opinions or meditation practices that I invented or claim to have received in dreams, visions, or from someone who dwells in astral realms. I teach what I learned directly from Paramahansa Yogananda. When I teach what I learned from my experiences or realizations, I explain that I am expressing my personal views. During an initiation service I inwardly acknowledge the lineage of gurus and view myself as representing them. The transmission of information, consciousness, and spiritual energy (*shakti*) then remains pure.

Complete Kriya Yoga practice includes mental, emotional, and behavioral discipline; Self-inquiry; and discarding one's mistaken perception of self-identity in order to realize (actually experience and know) ultimate Reality (God). These practices are common to all mystical traditions. What makes our Kriya Yoga tradition unique are the meditation techniques (mantra, Om contemplation, kriya pranayama, and others) that enable us to withdraw attention from objective (outer) and subjective (inner) conditions when we sit to meditate. Meditation should be practiced once or twice daily. At other times we should skillfully perform our duties and aspire to be Self-realized.

A guru can assist the disciple with instruction, guidance in practice, prayers, and sharing his or her elevated consciousness and soul force. A disciple must learn how to be receptive to what is freely offered.

James Lynn (1892 – 1955), a wealthy business executive in Kansas City, Missouri, was Master's most spiritually advanced disciple. Herbert Freed, who preceded me as minister of the Phoenix SRF Center, told Master that Mr. Lynn's realizations inspired him. Master smiled, then quietly said, "He knows where the power comes from."

In 1931, when Mr. Lynn meditated with Master after he was initiated, he experienced a state of ecstasy. A few years later, with Master's help, he had his first transcendent samadhi experience. Master said that Mr. Lynn would be liberated.

Paramahansa Yogananda blessing James Lynn after a Kriya Yoga initiation service. At that time, my guru bestowed upon Mr. Lynn the spiritual name Rajasi Janakananda and announced that he would be the next president of Self-Realization Fellowship.
Summer 1951, Los Angeles, California

Reflections

After I met Paramahansa Yogananda and had been with him a little while, I became aware that I was sitting very still. I wondered about it and looked at him. I was motionless; I didn't seem to be breathing. A deep white light appeared, seeming to fill the entire room. I became part of that wondrous light. Since that time I have been free from restlessness. I found that I had discovered something real that was immensely valuable to me. Not until my experience of the healing light did I realize that I had found entrance into a spiritual realm previously unknown to me.

– James Lynn (Rajasi Janakananda)

If a person can control the involuntary nerves by (kriya) pranayama practice, the natural decay of the material body can be stopped and the nerves (that regulate the actions of the heart, lungs, and other vital organs) can be periodically rested. After such rest, the involuntary nerves are refreshed and can function with newly replenished life.

To have the company of one's guru is not only to be physically near (as this is not always possible), but to keep the guru in our heart, be one with the guru's teachings, and be in tune with the guru.

– Swami Sri Yukteswar

Kriya Yoga instruction given without initiation is only information.

– Mahavatar Babaji

Paramahansa Yogananda blessing a public gathering of friends and disciples. *Beverly Hills, California, 1949*

Dialogue

Kriya Yoga Philosophy, Traditions, and Practices

Reader participation is invited. Use the enclosed form or send a concisely worded e-mail: **csainc@csa-davis.org**

I am endeavoring to maintain a holistic lifestyle and to faithfully adhere to the recommended Kriya Yoga practices. Is there anything else I should do?

Cultivate mental attitudes and behaviors that will enable you to grow to emotional maturity. When you become aware of beliefs and opinions which are false, discard them. Outgrow or rise above ordinary ways of thinking and behaving. Some kriya initiates don't experience satisfying spiritual growth because they are still strongly identified with their physical body and personality. View yourself as a free soul expressing through a physical body and your personality.

Maintain your physical health. Discard the characteristics of your personality which interfere with your spiritual growth or incline you to do things that make it difficult for you to have harmonious relationships with others. Adopt personality characteristics which enable you to express more effectively. Avoid egotism: an exaggerated or inflated self of self-importance.

How can I integrate spiritual practices with my everyday life?

Consider everything that you do as spiritual practice. Until you are always established in Self-knowing, continue to remind yourself that you are an immortal spiritual being existing in the wholeness of God. Regardless of how busy you are, maintain a regular schedule of meditation practice. Avoid neglecting daily meditation practice by doing it early each morning.

Paramahansa Yogananda devoted the early morning hours to meditation and to praying for the welfare of his disciples and "everyone, everywhere." He frequently told his disciples to do what he did. Because he, even though Self-realized, meditated early every day, we should do it.

I sometimes read about gurus who are said to be Self-realized, who are sometimes physically ill. Their disciples say that their guru has taken on someone's karma. Is this true?

Although some gurus may transfer another person's karmic tendencies to their own astral body, which may then manifest in their physical body, it is more common that a guru's physical illness is due to a genetic predisposition, overwork, or environmental conditions. Disciples often like to think that their guru is so highly Self-realized that he or she doesn't have any karma or is impervious to influences that cause problems for ordinary people.

Some of my friends seem to be more devoted to their guru than to God. What is the most useful attitude to have about one's guru and God?

View your guru as God's incarnated agent who can assist you to be Self- and God-realized.

I heard Paramahansa Yogananda say, "I am not the guru. God is the guru; I am God's servant." While he served disciples in practical ways by teaching and encouraging them, his God-consciousness and shakti (expressive kundalini energy) were the transformative influences.

Harmonious identification with the guru's illumined mind and consciousness can help the disciple's mind and consciousness to be somewhat illumined. That is why invoking one's preferred form of God and the lineage of gurus at the beginning of a meditation session is recommended. When doing this, you can imagine, and feel, the presence of God and the gurus as being actually with you. The Reality of God is always in and through you, and individualized as you. Attunement with the gurus can enable you to be aware of the purity of their consciousness even if actual, personal contact is not established.

When I meditate, I sometimes imagine that the consciousness of the gurus is blended with mine. Then I imagine that I am identified with Paramahansa Yogananda, that his subtle body is blended with my subtle and physical bodies, and I am

experiencing what he experienced when he meditated. If this kind of visualization meditation method is used, it is important to remember that self-deception and fantasy are to be avoided.

During my first visit to India, in 1972, a saintly person said to me, "It is not enough to have a guru; one must become like the guru." That remark reminded me of Master's words: while talking with a small group of disciples, he forcefully said to us, "I want you to be as [inwardly] strong as I am."

Kriya initiates should constantly endeavor to arouse and bring forth their divine qualities, enlarge their capacities to comprehend higher realities, and improve their abilities to live effectively rather than drift aimlessly with a mild hope of eventually being spiritually enlightened.

Should we try to acquire and use the powers of perception and abilities described in the third chapter of Patanjali's Yoga-Sutras?

Yes, *siddhis* (Sanskrit verb root *sidh*, attain or accomplish) may be nurtured and wisely used. A *siddha* is a person whose spiritual awakening is complete or "perfected."

> Self-realization provides knowledge of the difference between one's essence and modified states of mind and consciousness. From that superior realization, one can have exceptional powers of perception and extraordinary abilities. When used only for external purposes, they become obstacles to accomplishing higher samadhi. They should primarily be used to weaken and neutralize harmful subliminal tendencies.
> – *Patanjali's Yoga Sutras 3:36 – 38*

When siddhis are used *only* to accomplish mundane purposes, they interfere with endeavors to be Self-realized. Use powers of perception to accurately discern what is observed and creative abilities to accomplish purposes that enhance your life. Also use them to purify your mind and have your attention absorbed in oneness-consciousness (samadhi).

Preliminary stages of samadhi may be mixed with thoughts and emotions. When the subliminal drives (*vasanas*) that cause

fluctuations (wave-like movements [*vrittis*] of thoughts and emotions to rise and fall in the mind and awareness) are calmed, samadhi is pure. Frequent episodes of pure samadhi provide knowledge of one's true Self and of ultimate Reality. When the mind is devoid of erroneous ideas and our consciousness is as pure as our essence of being, liberation of consciousness is permanent.

Three effective ways to meditate are to:

- Use discriminative intelligence and intuition to discern our essence of being as a unit of pure consciousness. Our Self-knowledge enables us to then know ultimate Reality as it is.
- Use meditation techniques (mantra, kriya pranayama, Om contemplation, or other methods) to internalize and detach awareness from conditions which distract attention.
- Poised and Self-aware, simply sit. Wait for the rising and falling of thoughts and emotions to cease.

yogash-chitta-vritti-nirodha
Samadhi (*yoga*) is realized when wave-like movements (*vrittis*) in individualized awareness (*chitta*) cease because of having been restricted (*nirodha*) and returned to their source.
– Patanjali's Yoga-Sutras 1:2

The *source* from which impulses (*vasanas*) arise that activate wave-like movements of thoughts and emotions is subliminal: below the threshold of conscious awareness.

Before subliminal activation influences are stilled, it is possible to be Self-knowing by detaching attention and awareness from mental states and the subliminal impulses. Do this by identifying with your pure essence of being. Acknowledge the truth: "I am not the body, intellect, mind, or ego; I am pure consciousness, a flawless unit of ultimate Reality." Maintain your Self-knowledge during, and after, meditation practice.

Sudden insights and Self- and God-realizations can be had when we are not meditating—when our innate urge to be fully conscious is compelling. That is why we should always be alert and receptive to having our Self-knowledge revealed.

Remember that Kriya Yoga is practiced to remove obstacles to Self-realization (*Yoga-Sutras 2:2*). The primary obstacle is a mistaken sense of Self-identity which causes one to believe that an egocentric point of view is what one is. This intellectual error results in further errors of perception, mental confusion, irrational thinking, emotional unrest, and inclinations to be addicted to self-defeating mental attitudes and behaviors.

The only permanent solution to human problems is to nurture spiritual awareness until our consciousness is illumined.

Almost everyone who begins on their spiritual path has to improve their intellectual powers, learn how to meditate, and discover how to cooperate with natural laws of cause and effect in order to live effectively. We should not feel overwhelmed by the magnitude of circumstances which have to be overcome or the problems which have to be solved. To paraphrase the words of my guru: When confronted with troublesome circumstances and problems is the best time to sow the seeds of success. Armed with a positive mental attitude and decisive will to prevail, go forward with soul-based confidence.

Each successful outcome of your constructive actions will reinforce your self-confidence, improve your ability to live creatively, and expand your consciousness. The best way to gracefully grow to emotional and spiritual maturity is to embrace every opportunity to learn how to produce and attract the ideal results you want to have. If you sometimes make a mistake, you have learned what to avoid doing in the future.

Mastering mental attitudes and states of consciousness will enable you to control your thoughts, emotions, and behaviors. To master your mental attitudes and states of consciousness, be intentionally determined to do it. Don't allow whims, moods, or the words or behaviors of others to determine what you do.

At the innermost level of your being you are pure, serene, knowledgeable, and invincible. Established in Self-awareness, think and act decisively.

Adhere to self-care regimens, a nutritious diet, and regular schedules of constructive activity and necessary rest. Physical health and vitality will enable you to think more clearly, live

more enjoyably, and meditate more effectively.

Maintain a long-range view for your life in this world and beyond it. Physical incarnation of a few decades duration has been called "a parenthesis in eternity" which begins at birth and ends when the body no longer serves your purposes. Look far beyond your current incarnation while you are living up to your highest potential to experience and express excellence during your current sojourn on Planet Earth. Skillful living now is the best way to prepare for what is yet to be experienced in the near and distant future.

I am inspired when I hear about the transformative changes that can occur when a person is more spiritually conscious. What can I do to be more spiritually conscious?

Even though knowing what spiritually enlightened people say about this subject inspires you, you have to have your own experiences and realizations. Improve your intellectual and intuitive abilities and practice Kriya Yoga meditation methods to awaken your dormant life forces. Yogis, and mystics of other spiritual enlightenment traditions, say that being conscious of the astral (life force) and causal (magnetic) sheaths that pervade the physical body enables us to know that we are spiritual beings expressing through them.

Our awareness of astral and causal characteristics becomes more pronounced when our dormant spiritual forces (kundalini energies) are aroused by compassion, devotional ardor, aspiration to be spiritually conscious, holistic living, associating with spiritually enlightened people, and superconscious meditation. Regular practice of kriya pranayama is especially helpful; it enables us to direct our life force upward through the chakras to the higher brain, internalize our attention, and experience refined (pure) states of consciousness.

Daily practice of kriya pranayama enlivens and refreshes the nervous system, clarifies awareness, enables us to have more control over sensory impulses and behaviors, and enlarges our capacities to comprehend and experience higher realities.

News and Notes

While you are learning to swim [in the ocean of life]
you can also help others learn to swim.
– Paramahansa Yogananda

My guru spoke those words to me and some of my brother disciples, in 1951, to remind us that what he taught us was not only for our well-being. He wanted us to demonstrate the value of Kriya Yoga practice by how we lived and to encourage others to nurture their spiritual growth. He told several young disciples who were preparing to be ministers, "You came [to me] to help me with my work." He often used the word "work" when referring to his mission in life.

As I, and others, have helped my guru with his work, you can help me with my work which is a continuation of his.

Do this by:

1. Being attentive to right living and spiritual practices.
2. Giving a sample issue of *Truth Journal* to others whom you know to be sincerely interested in spirituality. If you know Kriya Initiates who are not yet aware of CSA, tell them about our ministry services and send them a link to our web site: **www.csa-davis.org**
3. Donate to CSA on a regular schedule to help fund our ministry services and projects. You will then play an active role in what we do.

I will present a meditation seminar at Yogaville in Buckingham, Virginia, October 29 – 31, Friday evening to Sunday noon. The ashram, approximately 40 miles east of Lynchburg, was founded many years ago by Swami Satchidananda (1914 – 2002).
www.integralyogaprograms.org Telephone: 800-858-9642

Meditation Retreats At CSA Headquarters
info@csa-davis.org
Travel map on our web site: www.csa-davis.org
Click on Retreats page

Meditation and lifestyle routines taught by Roy Eugene Davis. Kriya initiation Thursday 1 p.m. during the August 16 – 20 retreat. Guest houses. Vegetarian meals served.

2010 Weekends: Saturday Morning to Sunday 11 a.m.
Arrive by Friday October 23,24 November 13,14

December 4 10 a.m. – 1 p.m. Holy Season Meditation

2011 Week long: June 6 – 10 July 4 – 8 July 18 – 22 Aug. 15 – 19

2011 Weekends: October 22 – 23 November 19 – 20
Holy Season meditation December 3 10 a.m. to 1 p.m.

2011 Private retreats: CSA members and Kriya Initiates
May 2 – 6 9 – 13 16 – 20
September 5 – 9 12 – 16 19 – 23

Retreat Reservations: *Reserve only when your travel plans are firm.* Mail this form, phone, fax, or e-mail.

Dates _____ Time of arrival _____
Daytime phone _____ e-mail_____
Travel directions, see web site or mark here [ ] for mailed copy.
Prefer a CSA guest house [ ] Will stay at a motel [ ]

Name _____

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Center for Spiritual Awareness PO Box 7 Lakemont, Georgia 30552
Tel: 706-782-4723 weekdays 8 a.m. – 3 p.m. Fax 706-782-4560

Radiance

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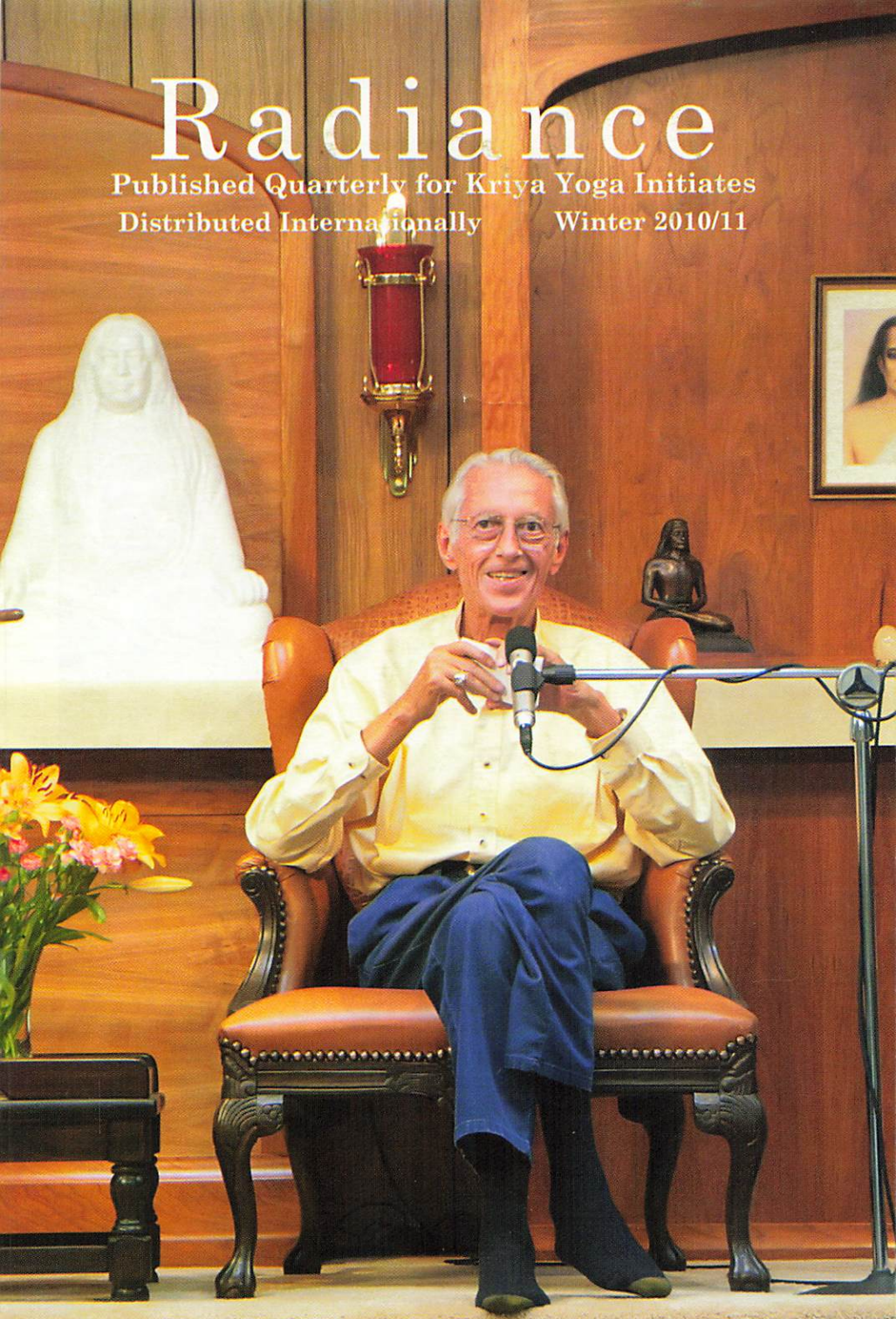

A Center for Spiritual Awareness Publication

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CSA members and friends. *December 4th Holy Season meditation*

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With sense urges controlled, the devotee should remain steady in yoga (meditative superconsciousness), intent on supreme Reality. For one whose senses are thus mastered, intelligence is firmly established.
– Bhagavad Gita 2:61

Discernment That Liberates Consciousness

Accurate, unwavering, experienced knowledge of our true nature permanently banishes erroneous beliefs (delusions) just as the morning rising sun removes darkness.

For Self-knowledge to be liberating, it must be accurate and sustained. Partial or fleeting glimpses of it or acquired or self-generated opinions about it do not purify the mind or illumine the intellect.

Having an intellectual understanding of our true nature prior to realizing it can inspire us to do what we need to do to be fully awake. People without (or with flawed) intellectual understanding of their true nature and their relationship with the Infinite are inclined to be emotionally conflicted, mentally confused, and undisciplined in their actions.

When Paramahansa Yogananda said "all you have to do to be Self-realized is to improve your knowing" he meant that one should wisely endeavor to experience Self-knowledge.

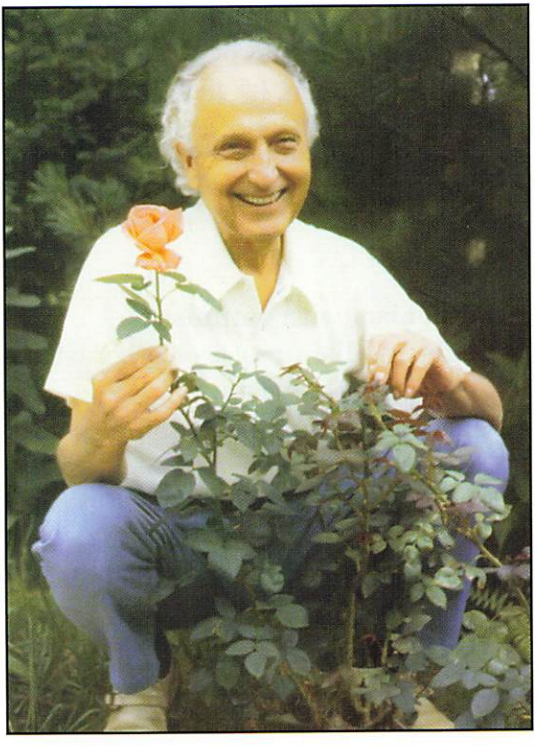
If disciples on a spiritual path do not yet have an intellectual understanding of their true nature, or an intuitive awareness of it, until their innate understanding emerges they can believe the words of enlightened individuals and have faith in their own capacity to soon be Self-realized.

James J. Lynn (1892 – 1955) was a spiritually advanced brother disciple. When Master was asked why Mr. Lynn experienced rapid progress, he replied, "He knows how to ask the right questions." Mr. Lynn asked Master to tell him what to do and how to do it. I am sure that he also asked of himself: Am I doing what I should be doing ... and am I doing it the way it should be done? Am I living in the highest and best way? What else do I need to know and do? He endeavored to do everything as skillfully as possible.

Paramahansa Yogananda supervising a hatha yoga routine performed by young disciples for a magazine reporter. *Southern California, circa 1948*

In his early adult years he worked during the day and went to school at night to learn accounting and law. He later trained managers and employees of his insurance companies to serve clients efficiently. When he began to play golf and tennis, he hired professional instructors to teach him. After Master initiated him into Kriya Yoga practices, in 1931, he meditated on a regular schedule and was soon able to elicit transcendent superconscious states. In 1951, he told a group of brother and sister disciples, "Because I have always been very practical, I have always endeavored to prove by personal experience that what I did was worth doing."

J. Oliver Black (1893 – 1989), a midwest business executive, was another spiritually advanced brother disciple Master initiated in the early 1930s. Like Mr. Lynn, Oliver experienced positive results because he diligently applied what he learned. When he retired from business, he founded Song of the Morning Ranch: A Yoga Retreat of Excellence in northern Michigan.



J. Oliver Black
Photo by
Sandy Kumler
Fine Arts Studio
Michigan

Kriya Yoga initiates should do what will enable them to accomplish noble purposes and avoid doing what is not useful. Write your answers to the following questions. If an answer is no, decisively write what you will immediately do to correct the situation. (Use a private notebook or journal.)

- Are you always cheerfully optimistic? [ ] yes [ ] no
- Are your activities well-organized? [ ] yes [ ] no
- Are all of your personal relationships harmonious and meaningful ? [ ] yes [ ] no
- Do you meditate every day with alert intention? [ ] yes [ ] no
- Do you adhere to holistic self-care routines? [ ] yes] [ ] no
- Do you wisely manage material resources? [ ] yes [ ] no
- Do you regularly read or use other learning sources to improve your understanding of your true nature and higher realities? [ ] yes [ ] no
- Do you financially (and/or in other practical ways) regularly support Center for Spiritual Awareness ministry activities? (Most readers of this newsletter are affiliated with CSA. If you were initiated by a representative of another Kriya Yoga lineage, support it). [ ] yes [ ] no

Replace Harmful Habits and Behaviors
With Constructive Habits and Behaviors

Replace:

- Pessimism with optimism.
- Laziness, disinterest, or procrastination with purpose-directed enthusiasm.
- Uncertainty with self-confident decisiveness.
- Fear with courage.
- Doubt with faith.
- Feelings of insecurity with faith and self-reliance.
- Self-defeating attitudes and behaviors with productive attitudes and actions.
- Egotism with humility.
- Emotional immaturity with responsible behaviors.

Practice Meditation Effectively

When you are meditating, be alert and attentive. After you use a meditation technique (affirmation, prayer, mantra, kriya pranayama), be still in the silence for a while. Try to hear the Om vibration; contemplate its significance; let your attention and awareness be absorbed in it, then aspire to go beyond it to its source.

If meditation occurs easily when you sit to practice, it is not necessary to use a meditation technique then. Use a technique later when you need to calm your mind, be more attentive, or improve your concentration. Include kriya pranayama before concluding your meditation practice session to keep the life forces in the central channel (*sushumna nadi*) in the spine enlivened and freely flowing.

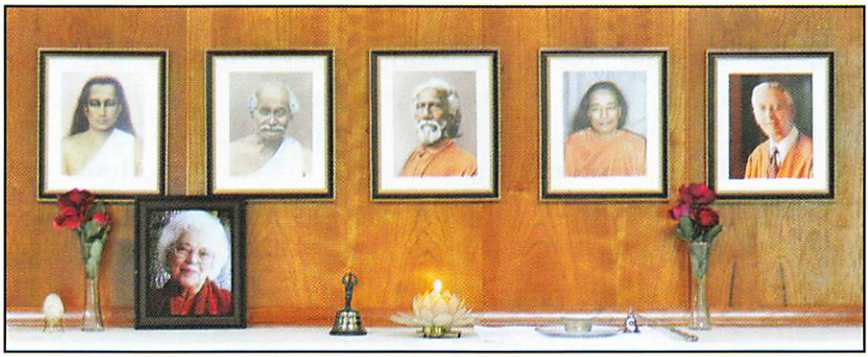
Don't think that pleasant physical sensations that you may experience during meditation are indications of Self-realization or God-communion. What yogis refer to as bliss (*ananda*) is the pure joyousness of Self-realization (direct experience of one's essence of being) rather than mild or extreme pleasant physical sensation.

Some obstacles to realizing samadhi are doubt, inattentiveness, mental confusion, instability, addictions, attachments, and illusions. Indications of inattentiveness or distracted attention are anxiety, frustration, restlessness, and irregular breathing. To overcome these obstacles one can meditate on a chosen object or ideal. The mind is purified by cultivation of thoughts and feelings of friendship with others, compassion for those who suffer, happiness for the well-being that others have, and dispassion regarding what is observed. One may definitely overcome all such obstacles by practice of [kriya] pranayama.

– Patanjali's Yoga-Sutras 1:30 – 34

As a Kriya Yoga initiate, you have access to information that you can use to live effectively and allow your innate powers to emerge. Use it wisely.

Sister Daya Mata (Faye Wright)
January 31, 1914 – November 30, 2010



Sister Daya Mata Remembered

During the early afternoon of Wednesday, December 1, 2010, a senior minister of Self-Realization Fellowship in Los Angeles informed me by telephone that Sister Daya Mata left her body the previous evening. I had been anticipating the phone call for several weeks because I knew that my spiritual sister, in her 97th year and still attentive to her duties as president of SRF, had been in partial seclusion for several months. On Saturday, December 4 I put her photograph in our Meditation Hall prior to our three-hour holy season meditation. In southern California, SRF representatives conducted a public memorial service in the Pasadena Civic Auditorium on December 12. Her body is in a crypt near her guru's crypt at Forest Lawn Memorial Park in Glendale, California.

From an early age Faye Wright had a compelling desire to know God. She read a gift copy of the Bhagavad Gita when she was 15. Two years later, in 1931, with her sister, Virginia, and their mother, she attended several lectures and classes in Salt Lake City presented by Paramahansa Yogananda. Shortly thereafter she moved to southern California to be a renunciate disciple of her guru. In the years that followed, Faye and Virginia were Paramahansa Yogananda's confidential secretaries: typing his letters, arranging his appointments, and supervising many of the details of his growing organization.

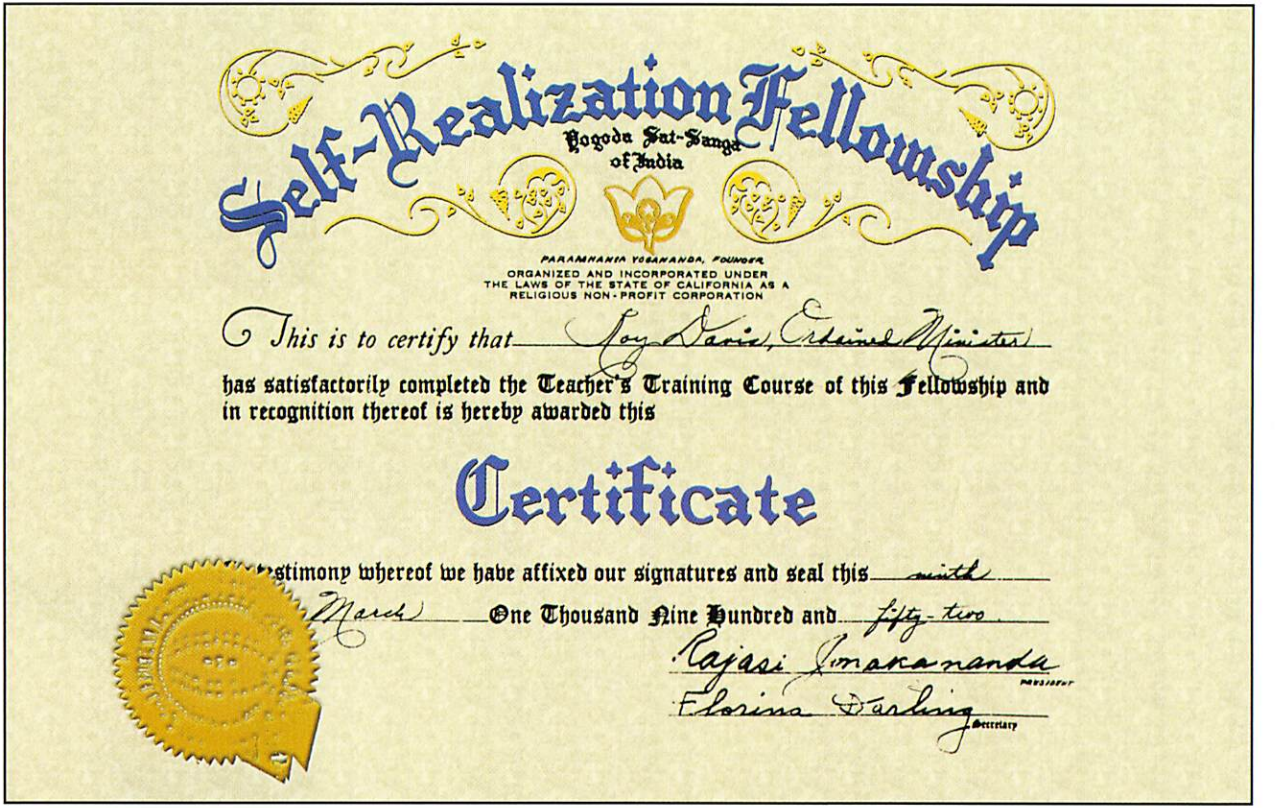
Before Paramahansa Yogananda's passing, he told Faye of his plans for SRF's growth and services far into the future and that she would be responsible for continuing the work that he

started. She once asked him, "How will we go on when you are no longer with us?" He quietly said: "When I am gone, only love can take my place. Be so drunk with the love of God that you know nothing but God, and give that love to all."

In 1955, after the passing of James J. Lynn, who had been the SRF president since 1952, the board of directors appointed Faye to be the third president. The Sanskrit monastic name *Daya Mata* ("compassionate mother") was given to her during one of her five visits to India where she reorganized the activities of SRF's Indian branch, Yogoda Sat Sanga, founded by Paramahansa Yogananda before he came to the United States. When I talked with her at SRF headquarters in 1978, she told me that during her first visit to India after she became the SRF president, she cried when she discovered that many of the people who were then involved with Yogoda Sat Sanga were lethargic. Activities in India now are thriving: there are many schools for boys and girls, medical dispensaries, eye clinics, and colleges. Meditation retreat guest houses and meeting halls were recently constructed near Mumbai and New Delhi; hundreds of meditation groups are active; Master's books are distributed in several Indian languages.

There are seven temples in California, one in Arizona, and many centers in the U.S., Canada, South America, and Europe. The annual convocation held in Los Angeles attracts four to five thousand participants from many countries. Teams of male and female ministers travel extensively to lecture and conduct Kriya Yoga initiations in major regions of the world.

Faye and Virginia were with Master when I first met him on December 23, 1949. During the next two years, when I was at the SRF center in Phoenix, Arizona, Faye telephoned or sent me a letter to remind me that it was time for me to visit our guru in California, usually in Twenty Nine Palms. (Master had told me to visit him every 60 days.) Six days after Master left his body on March 7, 1952, she told me that he wanted me to be the minister of the Phoenix Center and gave me a certificate of ordination that had been signed by Mr. Lynn on March 9, my twenty-first birthday. *– continued on page 12*



Self-Realization Fellowship

Yogoda Sat-Sanga of India

PARAMHANSA YOGANANDA, FOUNDER

ORGANIZED AND INCORPORATED UNDER THE LAWS OF THE STATE OF CALIFORNIA AS A RELIGIOUS NON-PROFIT CORPORATION

This is to certify that Loy Davis, Ordained Minister

has satisfactorily completed the Teacher's Training Course of this Fellowship and in recognition thereof is hereby awarded this

Certificate

In testimony whereof we have affixed our signatures and seal this ninth

March One Thousand Nine Hundred and fifty-two

Rajasi Janakananda President

Florina Darling Secretary

My SRF certificate of ordination. Signed by Mr. Lynn with his spiritual name Rajasi Janakananda, which Master had chosen for him in 1951.

Although Daya Mata was very wise, she did not attempt to impress others with her knowledge or say that she was a guru (teacher). She considered her *dharma* (righteous duty) to be that of a caretaker of her guru's organization and to further its influence in the world. She directed the wide-spread activities of the organization for fifty-five years and inspired thousands of people by her quiet, dignified, selfless, God-centered life. It may be many decades before the full extent of the benefits of her selfless endeavors are known and appreciated.

My last visit with her was at SRF headquarters in 1997, a few months after one of my India lecture tours. For many years I sent her *Truth Journal* magazine to inform her about Center for Spiritual Awareness activities, and wrote her a personal letter each Christmas Season. Her words in her last letter to me, written March 8, 2010, provide a glimpse of her kind and generous nature:

I appreciate the kind thoughts you have expressed and am glad to know that your life and work are going well. These are times when people are feeling a great need for spiritual strength and reassurance, as they face the various challenges of their daily lives. My friendship and good will go out to you that this year may be a happy and healthy one, filled with many blessings.

God love you,

Daya Mata

Sri Daya Mata

Left: Daya Mata
Right: Her sister, Virginia (Ananda Mata)

Commentary

Sarvasara Upanishad* of Krishna-Yajurveda

*Verb root *sad*, to sit; prefix *upa*, near; *ni*, down. To sit down near [the teacher]. Upanishads represent the essence of Vedanta: Vedic philosophical concepts. Twelve upanishads are referred to as *principle* ones because Shankara and various scholars wrote commentaries on them. The others are referred to as *minor* only because they are not widely known. Some upanishads portray conversations between a truth seeker and a wise teacher. I adapted the following text from the book *Thirty Minor Upanishads: Including the Yoga Upanishads*. Translated by K. Narayanasvami Aiyar. Published 1980 by Santarasa Publications. Reprinted from the 1914 edition, Madras, India.

1. What is bondage?
   The Self's identification with what it is not.
2. What is moksha or liberation?
   Freedom from a false sense of Self-identity.
3. What is nescience (not knowledge)?
   That which causes a false sense of Self-identity.
4. What is knowledge?
   That which banishes a false perception of Self-identity.
5. What are the states of waking, dreaming, dreamless sleep, and the fourth state?
   In the (ordinary) waking state material objects are perceived through the senses. Activated memories produce the dream state. Dreamless sleep is experienced when attention is withdrawn from the senses and mental influences. The fourth state allows the Self to be the Self-knowing witness of what it is not (subjective conditions and objective phenomena).
6. What are the sheaths or coverings of the Self?
   The physical body produced by food; the prana or life-force sheath; the mental sheath; the sheath of intellect; and the fine sheath through which the pure joyousness of Self-knowing is experienced.

7. What is the supreme Self or Oversoul?
   The expressive aspect of Reality one associates with truth, knowledge, bliss, omnipotence, omniscience, and eternity.
8. What is the supreme Reality?
   That which is absolute or pure, without beginning or end, devoid of attributes and modified states of consciousness.
9. What is truth?
   That which has essence, therefore is real, enduring, and reliable.
10. What is the highest knowledge?
    Self-revealed knowledge of one's pure conscious essence.
11. What is eternal?
    All-pervading pure consciousness which is not subject to six changes: birth, growth, maturation, decay, old age, and death.
12. What is bliss (ananda)?
    The essence of universal and individualized consciousness perceived as the pure joyousness of Self-knowing.
13. Describe being, not-being, and illusion.
    Being is true essence or That-ness. Not-being is absence of true essence or That-ness. Illusions are misperceptions of what is observed.
14. What produces universes and obscures truth-perception?
    The influences of attributes of nature that regulate cosmic forces produce the worlds. A soul's excessive identification with inertia, subjective states, and objective events and conditions produce and sustain a mistaken sense of Self-identity. When this error in perception is corrected, one's consciousness is immediately restored to its original, pure wholeness.

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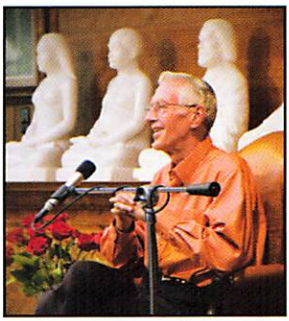
www.csa-davis.org



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Name _____

Address _____

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Radiance

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Distributed Internationally Winter 2010

A Center for Spiritual Awareness Publication

God is revealed within us when our consciousness is made pure by freeing it from all concepts of duality and limitations.
– Lahiri Mahasaya (1828 – 1895)

The Aloneness of Self-Knowing

The Sanskrit words for "aloneness of Self-knowing" are *kavala-jnana*: flawless knowledge that transcends all spatial and temporal categories, the ultimate degree of spiritual awakening. Fervently aspire to have that realization. Live righteously, faithfully attend to spiritual practices, and you will have it in your current incarnation.

The Transformative Influences of Unwavering, Fervent Aspiration

aspiration Compelling desire demonstrated by consistent endeavor to accomplish a worthy aim.
fervent Having or characterized by pronounced feeling and warmth.

During my early years with Paramahansa Yogananda, I noticed that most of my brother and sister disciples seemed to be only hoping to be Self-realized. Their mental attitudes and behaviors did not always indicate that they actually believed they could be Self-realized.

Fervent aspiration to be Self-realized arouses spiritual energies, impels constructive thinking, empowers productive actions, keeps us steady on our spiritual path, and attracts supportive circumstances.

The Life-Enhancing Results of Righteous Living

righteous Conforming to standards of what is right, correct, or appropriate.

Let your conscience—your innate sense of what is right, proper, and appropriate—determine your moods, thoughts, and behaviors. Righteous living nurtures peace of mind, psychological and physical health, wholesome personal relationships, and harmonious environmental circumstances. Basic guidelines for righteous living for Kriya Yoga practitioners are described in Patanjali's Yoga-Sutras: chapter two, verses 30 – 44 (in my book *The Science of* Self-*Realization*). Adhering to these guidelines will enable you to live effectively and allow your spiritual growth to more easily occur.

For the devotee whose diet and recreation are moderate, whose actions are disciplined, whose schedules of sleep and waking activities are regulated, yoga practice removes all discomfort.
– Bhagavad Gita 6:17

tivation of emotional stability, and discarding erroneous ideas and illusions (mistaken perceptions of what is thought about or observed) when you are aware of them. Replace the habit of thinking and feeling that you are a limited human being with knowledge and awareness of your true, immortal nature.

Is it my duty to tell people about their errors or faults? Or should I be quiet and allow them to do what they do and have the experiences that result? My mother had a tender way of advising or counseling others.

If you are guiding or educating children or young adults, or have a compatible teacher-student relationship with someone who welcomes your comments, be patient and kind when advising them. In all other circumstances, refrain from offering opinions. Examine your mental attitudes and behaviors; improve them when it is necessary to do so.

I have practiced kriya pranayama, twelve times at each session once or twice a day, for a little more than one year. Can I increase the number of pranayamas? What is the recommended way to do this?

Increase the number of kriya pranayamas gradually. There is no need to do a specific number; do what is comfortable, then sit in the silence with your attention and awareness in the spiritual eye and/or crown chakra. If you hear subtle sound frequencies, allow your attention to be somewhat absorbed in them for a while, then go beyond them to contemplate and experience pure consciousness.

I have been interested in spirituality for two years and meditate every day. My wife does not approve of my studies, spiritual practices, and recent decision to have a vegetarian diet. Our relationship is usually harmonious except when she occasionally expresses her opinions about these matters. What is a good way to deal with this situation?

Be patient. Attend to your wife's emotional needs. Tell her that your vegetarian diet is good for your health. Privately study and meditate. Avoid saying or doing anything to dramatize your spiritual aspirations. When there is respect between two people, adjustments can be made and understanding can result that can enable their relationship to be mutually supportive.

– continued on the following page

In our Kriya Yoga lineage we have the example of Lahiri Mahasaya (1828 – 1895) who was married, fathered five children, worked as an accountant, tutored children in various languages, maintained a regular schedule of meditation practice, and initiated five thousand disciples during thirty-four years after his initiation by Babaji.

Although I don't have dramatic meditation experiences, I am usually mentally and emotionally calm, enjoy being creative and productive, and have an increasing sense of being one with a larger Reality and the wholeness of life. Am I on the right track, or am I missing something?

It is not necessary to have dramatic meditation experiences. Clarity of awareness and the everyday experiences you are having are more beneficial and indicate that your spiritual growth is authentic. You are obviously in your right place in the universe, doing what you should be doing. Your cosmic conscious perceptions will provide you with knowledge of higher realities.

Have you ever had doubts about the Kriya Yoga tradition or your role in life?

I never had any doubts about this spiritual path or the work that I do. During my teenage years I knew that I would write and widely travel to tell others about the reality of God and how they could know it. I found my guru when I read his book *Autobiography of a Yogi*.

Did Paramahansa Yogananda exhibit ordinary, human personality characteristics?

When speaking at public gatherings he taught how to live effectively and nurture spiritual growth in a direct style and told helpful stories which were often humorous. During private occasions he was informal, relaxed, openly communicative, and keenly interested in the well-being of others. Many people who casually interacted with him, but were not aware of his degree of Self-realization, were impressed by his kind, gentle manners; broad knowledge of local, national, and international affairs; and insights into human nature. He could easily and appropriately communicate with people in all walks of life and say and do things that made them feel comfortable.

News & Notes

2009 meditation retreats at CSA headquarters were attended by many of our members and first-time participants. In October, I presented meditation seminars at Kripalu Yoga Center, Lenox, Massachusetts; Unity Church in Milwaukee; and West Palm Beach, Florida. A meditation seminar was presented in Cape Coral, Florida, on November 1.

On March 7, 2 p.m. to 5 p.m., I will present a meditation seminar at Unity Church of Myrtle Beach, 1270 Surfside Industrial Park Drive, Surfside Beach, South Carolina. Telephone 843-238-8516.
Travel directions at: www.unitymyrtlebeach.org

In the autumn issue of *Radiance Newsletter* I mentioned that only a few readers had sent questions or inquiries for the dialogue section during the past several months. My comments attracted dozens of letters and e-mails, and several telephone calls, from kriya initiates who informed me that they were attentive to their spiritual practices—"good news" I like to hear.

Book Reprint and New Audio CD
The Eternal Way: The Inner Meaning of the Bhagavad Gita, is available in a 274 page quality paperback edition. A hardcover edition was published by CSA Press in 1996 and in 2001 by Motilal Banarsidass, Delhi, India. An Italian edition, translated by CSA minister Furio Sclano, was published last year.
English language edition in India: **www.mlbd.com**
Italian edition in Europe: **www.marcovalerio.com**

An audio CD of my informal talk during the October meditation retreat was produced in November: *The Only Permanent Solution for Problems Associated With the Human Condition.* Physical, moral, and spiritual disciplines, lifestyle routines, and meditation practices that can be adopted by anyone who desires to live freely and enjoyably are explained. Listen to this CD several times. Share it with others.

If you have not reserved your participation at the **2010 Kriya Yoga Congress in San Jose, California, March 18 – 20,** make early reservations. *Request Kriya Yoga Congress brochures to give to spiritual friends. Tell us how many to mail to you.*

Frequently View Our Web Site to see streaming videos, news, photos, streaming videos, and seminar and retreat schedules. Order books and CDs and donate online. Listen to audio Podcasts or download them. During the past year, individuals in more than 85 territories and coun-

Explain more about the "aloneness" of Self-Knowing, what that kind of realization it is like, and how to have it.

Aloneness is pure awareness of being distinct from what is usually experienced when one's attention is fully involved with the senses, emotions, thoughts, personality traits, and objective conditions. It is realized when attention is completely detached from what one is not during interludes of meditation, or at other times when a shift of viewpoint allows one to be Self-knowing without the support of externally perceived conditions.

I aspire to be spiritually enlightened and try to live righteously. I am not always attentive to my spiritual practices. How can I be more motivated to do what I know I should do—especially to meditate on a regular schedule?

Organize your priorities. Meditate in the morning before thinking about your everyday projects and duties. When a regular meditation schedule is established, you will look forward to doing it. Allow enough time to go deeply into the silence until you are superconscious. Use a form of meditation practice that provides positive results: prayerful meditation; affirmative meditation; mantra meditation; analytical contemplation; or transcendent meditation. When you sit to meditate, remind yourself of the purpose of practice. Aim high. Aspire to be fully awake. Persist until you are soul-satisfied. The after-effects of superconscious meditation practice will be evident while you are engaged in necessary activities. You will think more rationally, make wiser decisions, and be able to relate to events and circumstances with an even-minded mental attitude.

Is liberation of consciousness the result of superconscious influences, progressive or sudden emergence of innate knowledge, or our own endeavors? What can I do to be more easily and quickly liberated?

Constructive superconscious influences or progressive or sudden emergence of innate knowledge can purify your consciousness, as can your own right endeavors. Progressive or sudden emergence of innate knowledge will be experienced as revelations that come forth from within you. Right endeavors include frequent superconscious meditation, cul-

Faithful Spiritual Practices Produce Redemptive Effects

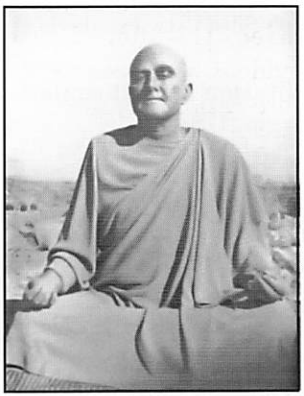
faithful Firm, devoted loyalty to what is trustworthy and of real value.

spiritual practices Thoughts, feelings, and actions that allow innate Self-knowledge to spontaneously emerge.

redemptive That which restores or returns. Attentive spiritual practice will restore your consciousness to its original, pure wholeness.

When interactions between the expressive field of ultimate Reality and its emanated vibration (Om) individualized your consciousness, your consciousness was pure. As you became involved with the characteristics of primordial nature, your consciousness was blurred and fragmented. Kriya Yoga practice removes all obstacles to samadhi (realization of oneness or wholeness): Patanjali's Yoga-Sutras 2:2.

A major cause of lack spiritual growth is noncompliance (refusal or failure to adopt useful lifestyle guidelines or spiritual practices). How spiritual growth can be nurtured has been known and taught for thousands of years. As a Kriya Yoga initiate, you know how to bring forth your divine qualities. By doing what is necessary, your spiritual evolution will occur quickly. Decide to be fully, spiritually enlightened in your current incarnation. Regularly read Patanjali's Yoga-Sutras, the Bhagavad Gita, and my writings. Meditate every day until you are superconscious. Before concluding your practice session, radiate compassionate good will throughout the universe. Live with decisive intention. Perform all of your duties skillfully.



James J. Lynn (Rajasi Janakananda), 1892 – 1955. Millionaire businessman. Paramahansa Yogananda's most spiritually advanced disciple.

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If you are not a member of Center for Spiritual Awareness ...
... use the membership application form in *Truth Journal* or on our web site. If you were initiated by me or by one of our ministers, your active participation and regular financial support will enable us to extend our ministry services to many more thousands of truth seekers. A 16-page *Studies in Truth Lesson* will be mailed to you six times a year. Each alternate month the Lesson is published in *Truth Journal*.
Truth Journal and *Radiance Newsletter* will also be mailed to you.

Our ministry services will be greatly increased in 2010. Inform your spiritual friends about Center for Spiritual Awareness. **Request free copies of *Truth Journal* and widely distribute them.**

When Paramahansa ordained me in 1951, he said, "The same God who is in me is in you. What I have done, you should do."

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Written by Roy Eugene Davis
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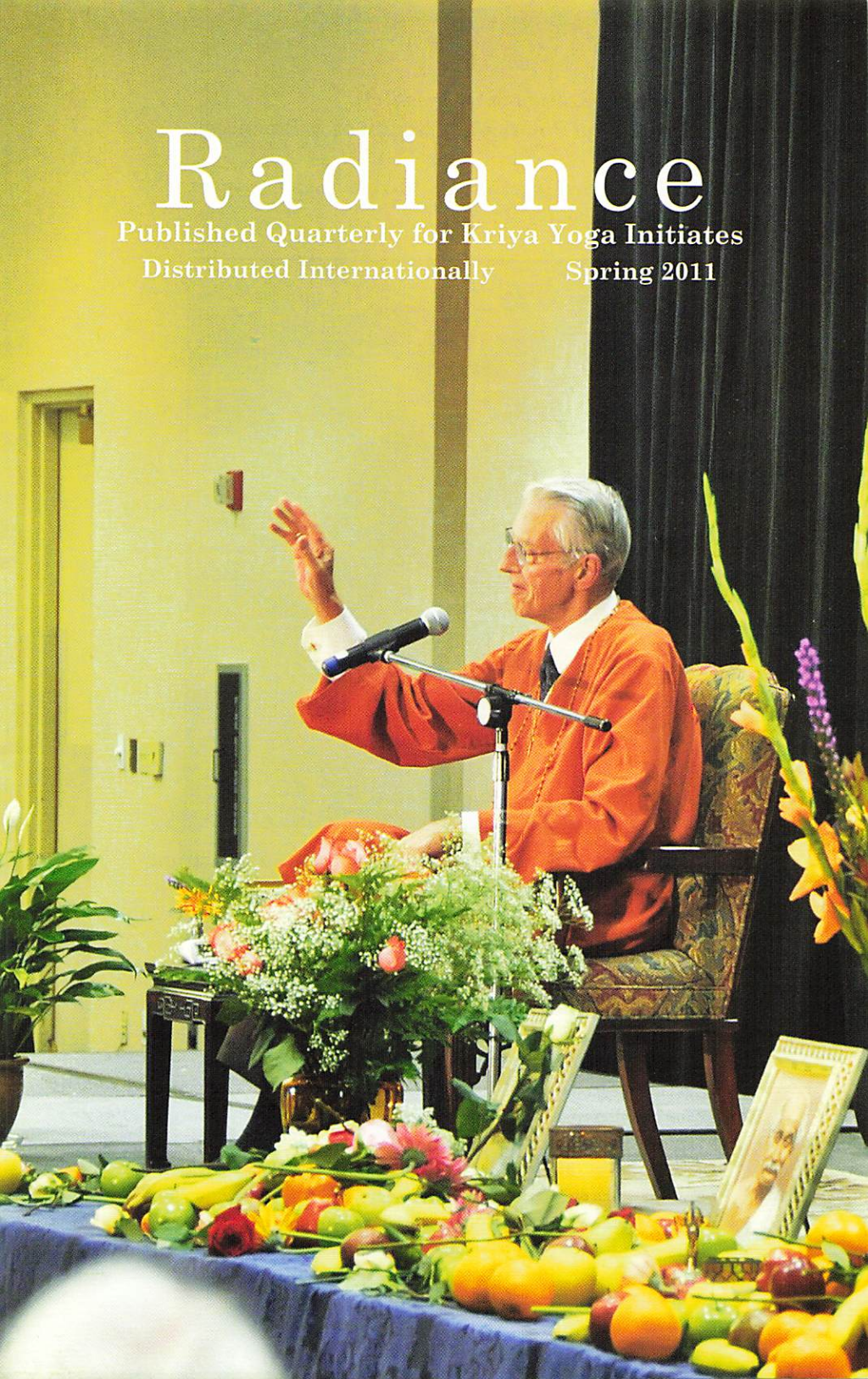

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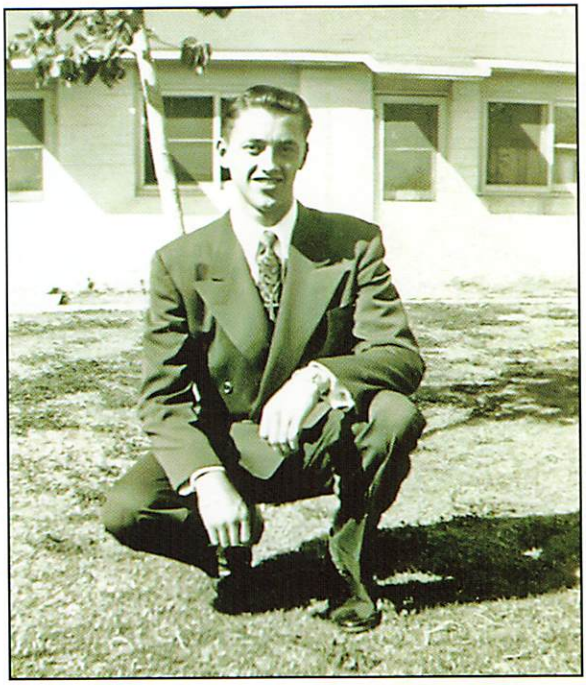
Front cover: At the 3rd International Kriya Yoga Congress, March 2010, San Jose, California.



Roy Eugene Davis as minister of the Phoenix, Arizona Self-Realization Fellowship Center. *1952*

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Meditate each day more deeply than you did the day before.
– Paramahansa Yogananda

Having Perfect Realization of Oneness

samadhi Sanskrit verb root *sam*: same, equal. To bring together attention and awareness with an object of meditative contemplation.

Characteristics of two kinds of samadhi are described in the first chapter of Patanjali's Yoga-Sutras:

42. When mental transformations persist and awareness is not tranquil, insights, thoughts, and illusions can be intermingled.
43. When samadhi without mental transformations is unwavering, the meditator's awareness reflects only pure consciousness.

It is common for preliminary samadhis to be mixed with a variety of awareness-modifying influences—which may be dispassionately observed when perceived and soon transcended. There are three ways to remove attention from them. 1) Detach attention from them; 2) identify with your pure essence; 3) use a meditation technique such as prayer, mantra, Kriya pranayama, chanting Om through the chakras, or listening to and meditating in the Om vibration.

Samadhi is unmodified or clear consciousness rather than an extraordinary or exceptional condition to be produced or attained. At the core of our being, it is our natural consciousness. When our mind is calm and our awareness reflects the purity of our essence, oneness-consciousness is apparent.

When our attention is Self-absorbed during meditation, we are inwardly conscious while oblivious to external conditions.

When Self-knowing is continuous when we are not meditating, we can live effectively without being forgetful of our true nature and our relationship with the Infinite.

Repeated episodes of transcendent superconsciousness unveil and reveal innate knowledge of our essence of being and of ultimate Reality. A person who claims to experience transcendent samadhi, whose mind is still burdened with delusions (erroneous beliefs and opinions), is not fully Self-realized.

Many meditators mistakenly believe that their subjective perceptions (visions, mental calmness, joyousness, what seem to be transcendent experiences, or short or extended periods of a sense of attunement with a larger Reality) indicate that they are spiritually enlightened or have a favorable relationship with God. During occasions of private, self-honest reflection, however, they must wonder why they are not always mentally and emotionally peaceful, their understanding of higher realities is flawed, and they have the same kinds of problems that people who "are not as spiritual as they are," have.

Some meditators who know they are not spiritually enlightened believe (or hope) they will be enlightened when they leave the physical body, or shortly thereafter. They may endeavor to console themselves by thinking that their good deeds and love for God will eventually result in Self- and God-realization.

Others, who regularly pray, chant, practice pranayama, meditate, eat natural foods, nurture the environment, and sincerely endeavor to be honest and kind may experience only a mild degree of authentic spiritual growth.

A common obstacle to spiritual growth is inability (or unwillingness) to acknowledge the truth of what we are. As units of an ultimate Reality, we are immortal spiritual beings. What is true of it is true of us. Its cosmic forces are expressing as the world in which we live. Its omnipresent mind is responding to our thoughts, desires, and expectations. Spiritual practice unveils our essence of being and Self- and God-knowledge.

Kriya Yoga is practiced to remove obstacles to spiritual growth.
– *Patanjali's Yoga-Sutras 2:2*

While living effectively and clarifying your awareness, think rationally. Many people who think they have outgrown traditional religious beliefs may have adopted other beliefs or cherish philosophical concepts that are just as false, or use rituals or practices which do not produce ideal results. They may not believe in a heaven or hell as actual places, but still maintain false ideas about karma, reincarnation, avatars, gurus, discipleship, and other matters.

Until you are always Self-aware and conscious of your eternal relationship with the Infinite, do these things:

- Frequently remind yourself that you are an immortal spiritual being using a physical body and material mind, rather than a mortal human creature hoping to become spiritual.
- Think as an immortal spiritual being: with long-term goals and purposes that are worthy of you and of value to others, rather than mistakenly believe that your life began and will end with your current incarnation.
- Feel as an immortal spiritual being: joyous and free without limitations.
- Behave as an immortal spiritual being: wisely, compassionately, constructively.

Avoid negative self-talk. When reviewing the above guidelines, don't mentally say (or feel), "I can't do that," "I've tried to do it and it doesn't work for me," or "Perhaps I am not at the stage of spiritual growth where I can do it."

Every spiritual aspirant must eventually assume personal responsibility for thinking rationally and acting appropriately. This is especially true for Kriya Yoga initiates.

While Paramahansa Yogananda taught yoga methods and meditation techniques, he strongly emphasized the importance of balancing "spirituality with practicality." To me, and to all others who were able to understand what he said, he advised constant aspiration to be Self-realized supported by constructive thinking and effective actions. At public gatherings and at private meetings he often said, "Your spiritual evolution can be quickened by intensive [concentrated] right endeavor."

Kriya Yoga practice is the way of intensive right endeavor composed of self-discipline, profound Self-inquiry and study of higher realities, and purification of the illusional sense of self-identity (ego) by devotional surrender to Ultimate Reality.

> A free soul with Self-knowledge, discarding all restrictions,
> realizes pure, conscious, blissful existence.
> – *Adi Shankaracharya (8th century India)*

Symbolic Icon of Patanjali Portrayed as an Incarnation
(Embodiment of Characteristics) of an Aspect of Vishnu:
Cosmic Influences That Preserve or Maintain.
Gold plated bronze Height: 5.25 inches South India

Kriya Yoga Philosophy, Traditions, and Practices

I am not as organized as I should be. I don't meditate regularly and don't always observe the recommended lifestyle guidelines. How can I be more focused and intentional?

Write what you think to be important for you to do now, in the next few weeks and years, and far into the future.

Examine the knowledge and skills that you have; use them wisely and productively.

Continue to acquire useful knowledge and learn new skills.

Consider living as an opportunity to be as conscious and functional as possible.

Write an outline of your meditation routine and adhere to a daily schedule of attentive practice.

Willingly and effectively do what you should do; avoid doing what is not beneficial or life-enhancing.

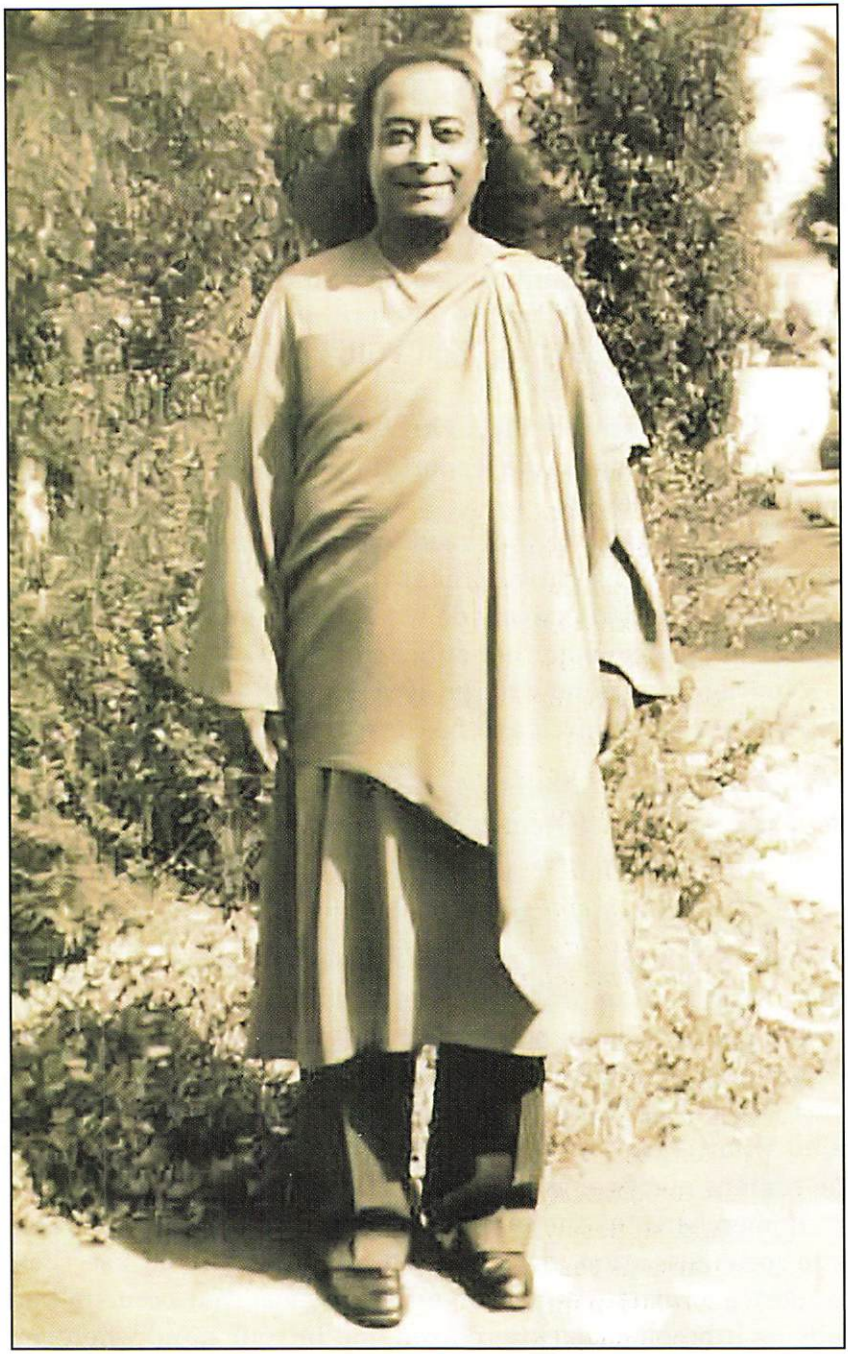
Nourish your mind with positive ideas.

Always feel inspired and be constructively *Self*-motivated.

After several years of faithful practice of Kriya Yoga meditation methods, it does not seem to me that I have made any obvious spiritual growth progress.

If you have become more mentally calm, emotionally peaceful, and insightful, you have made some obvious progress. With this foundation, improve your understanding of your Self and higher realities, your powers of concentration, and your intellectual and intuitive abilities. When meditating, aspire to have your awareness be so clear that it accurately reflects to your mind what is observed and enables you to actually experience the radiant purity of your essence of being.

Remember that the purpose of using meditation techniques is to focus attention and calm the mind. When you use them, be alert and attentive. Observe the changes that occur in your body as it becomes deeply relaxed and in your mind when your thoughts become less forceful.



PARAMAHANSA YOGANANDA (late 1940s)

During my first year with Paramahansa Yogananda, when I told him that I thought my spiritual progress was slow, he said, "You have to want Self-and God-realization so much that you can't wait one more day ... but you have to be patient, just in case it doesn't happen that day."

In his Bhagavad Gita commentary, Swami Sri Yukteswar mentioned mental tranquility as a characteristic of patience.

I am inclined to be more devotional than intellectual or service-oriented. Should I try to improve my intellectual powers and be of service to others, or is it all right to concentrate on my private devotional practices?

Continue to nurture devotion while improving your powers of intellectual discernment. You will be able to better understand your true nature, the changes in your consciousness that occur, higher realities, and the causes that produce the conditions that determine your experiences and the circumstances of other people. Devotion should also be expressed as compassionate concern regarding the well-being of others and a sincere desire to assist them to have good fortune. Wish for the health, happiness, prosperity, and spiritual enlightenment of others and help them in practical ways when you are able to do it.

Many years ago I thought I was destined to do certain things in this incarnation. In spite of my good intentions and best efforts, very little that is worthwhile has been accomplished. How can we know what to do and what not to do?

Destined events are predetermined. If you are destined to do certain things you will do them. If you are destined to have certain experiences, you will have them. When we are certain that we are "called" to do something, we should discover what that role is, have or acquire the necessary skills to effectively play that role, and selflessly proceed. An indication that we are on the right course is that unplanned, supportive events, circumstances, and relationships effortlessly emerge to produce and attract ideal outcomes. To allow ideal results to emerge and for our psychological and spiritual health, we should always view

ourselves as agents and participants in the creative processes and not have any pride regarding what is accomplished.

On a spiritual path, why is renunciation necessary? What is to be renounced, and to what extent?

Renunciation (letting go) is necessary if we have strong or persistent attachments to anything that confines or limits us. It is not necessary, or practical, to do without what is necessary for our well-being and work. One person may dramatize their nonattachment to material things or personal relationships by refusing to have what is needed for comfort and well-being. Another person may reject material things or personal relationships, yet constantly desire them. A healthy-minded, spiritually conscious person can have and wisely use necessary material things and enjoy wholesome personal relationships without being attached to them.

Renouncing false beliefs, negative mental attitudes, excessive emotionalism, and harmful or useless behaviors is important. A mistaken sense of self-identity is the most important condition from which to be detached.

I am having difficulty discerning the compatibility between the philosophical concepts and teachings on which yoga practices are based and some Christian doctrines and teachings that I learned during my teenage years.

It is not necessary for everyone to examine or compare the religious ideas and teachings that evolved in different eras and cultural conditions. For one who is new on a spiritual path and wants to be assured of the usefulness or authenticity of what is believed or practiced, compatible information may provide a degree of mental and emotional satisfaction.

Written and oral teachings about religion and spirituality are usually a mixture of inspired ideas, insights, traditional or cultural views, theoretical speculation, opinions, and accidental or intentional minor or major changes made by individuals who transmitted the information rather than absolute (pure) truth. A person who has been told that a source of information about

religion or spirituality is trustworthy may wonder: "Do I have the right to investigate more deeply?" "Is my desire to know the truth for myself a symptom of arrogance?"

In some traditional religious movements, unquestioned belief in a doctrine as taught by the founder or representatives is emphasized. To be soul-satisfying and of real and enduring value, what seems—or is believed—to be true must be actually realized (*personally experienced*). My experience has been that a sincere desire to know what is true attracts external, reliable information and brings forth innate knowledge.

When examining philosophical concepts and religious texts, it can be helpful to avoid becoming confused by diverse sectarian doctrines. For a better understanding of the Christian Bible, especially the New Testament, read Bart D. Ehrman's book *Misquoting Jesus: The Story Behind Who Changed the Bible and Why* (from Amazon.com). Also his audio CDs: *The Historical Jesus* and *Lost Christianities: Christian Scriptures and the Battles Over Authentication*, from The Learning Company at www.thegreatcourses.com

When examining the philosophical concepts on which yoga practices are based, use your powers of intellectual discrimination to discern what is true. Avoid concern about opinions and theories. Endeavor to acquire the facts.

How can troublesome thoughts and emotions related to our past experiences be weakened and neutralized?

The following information (here slightly revised) about how to weaken and neutralize the emotional influences of troublesome memories by dispassionately reviewing them was first published in the July–September 2006 issue of *Radiance*.

Before doing these exercises, meditate until your awareness is clear and you can be detached and objective.

Conclude a session when you are inclined to do so.

Don't dwell on memories that you reviewed or endeavor to continue to work with them after the session.

Be attentive in present-time, in the "now."

Reviewing Your Current Incarnation

Imagine a time line that begins with the first event of which you are aware in your current incarnation—extending to the present moment. Scan the memories of events, experiences, and relationships that emerge. If pleasant feelings emerge, you can allow them to be present. If unpleasant feelings emerge and are troublesome, breathe deeply a few times. Breathing is pleasurable, as are most survival processes that involuntarily occur or are intentionally performed. Intentional, deeper than normal breathing will help to keep you anchored in present time while you are observing troublesome memories, and can release some of the unpleasant emotions.

Reviewing and Cleansing Memories of Misfortune or Trauma

Remember when you were in an accident, mistreated, rejected, unfairly punished, experienced the loss of something or someone, and other painful incidents. If feelings of rejection, grief, unworthiness, guilt, anger, or other painful feelings come forth, transcend and release them. If they are very strong, breathe deeply a few times. If you cannot objectively observe and relate to memories and feelings, discontinue the exercise.

To cleanse memories, either rise above them by knowing them to be but impressions in the subconscious or replace the unpleasant thoughts and feelings with thoughts and feelings that are wholesome, constructive, and life-enhancing. Rise above unpleasant thoughts and feelings by being objective, peaceful, and joyful at the deepest level of your being.

The forcefulness of instinctual and subliminal inclinations and of mental conflicts and memories of physical, mental, or emotional pain related to one's past actions or the actions of others may be mild, moderate, or strong, and may cause pain or suffering. They can be overcome by choosing and performing opposite actions.
– Patanjali's Yoga-Sutras 2:34

Replace thoughts or feelings of:

- Fear, with confidence.
- Rejection, with Self-acceptance. (Note the use of an upper case "S" in *Self* to indicate your essence or true nature.)
- Grief, with understanding. No material thing exists forever. Events and circumstances change. See things as they are.
- Unworthiness, with knowledge of your permanent worth as a spiritual being.
- Guilt, with self-forgiveness and resolute intention to avoid future errors in thinking, feeling, or behavior.
- Anger, with mental calmness and emotional stability. If you were hurt or mistreated by someone or by an event, forgive the person and avoid future unfortunate events.

Reviewing Memories of Times and Occasions When You Were Not Kind or Considerate

Forgive yourself and firmly resolve to avoid such actions in the immediate and distant future. Make amends or apologize if you can do so without causing discomfort.

Reviewing Memories of Times and Occasions When You Withheld Something That You Should Have Freely and Appropriately Given

Forgive yourself and resolve to be more wisely giving of your supportive thoughts, words, and actions. Life will then be more supportive of you. Necessary resources will be provided when you need them and supportive events, circumstances, and personal relationships will spontaneously emerge. Open your mind and your being to the highest good in all aspects of your life that can and will be yours as you learn to joyously and thankfully accept it.

Reviewing Memories of Times and Occasions When You Failed to Achieve Goals or to Accomplish Your Purposes

Learn from your mistakes. Resolve to make better choices and perform actions that produce the results that you want to

have. Clearly define your goals and vividly imagine them as being achieved. Intentional, effective living is beneficial spiritual practice that will empower you to more easily and rapidly grow to emotional and spiritual maturity.

In a printed lesson that Paramahansa Yogananda prepared for his students in the 1920s, he wrote:

Don't be discouraged. Failures should act as stimulants and not be allowed to poison your mind or interfere with spiritual growth. If you fail to accomplish a goal, that is the best time to sow the seeds of success. Weed out the causes of failure; launch with double vigor what you want to accomplish. Keep your head unbowed. Continue to persevere when you have done your best and think that you can do no more. Every new endeavor after failure must be well-planned and charged with increasing intensity of attention. Float a spiritual or material desire in the Cosmic Vibration (Om). It will be realized when you are attuned to this vibration.

Reviewing Memories of Occasions When You Successfully Achieved Goals or Accomplished Major Purposes

Be thankful for all of the good fortune you have had. Use the knowledge and skills you have acquired to continue to be successful. When you can be successful in achieving goals and accomplishing purposes of value in everyday life, you can also be successful in awakening to Self- and God-realization.

With the emergence of Self-knowledge, all
karmic influences cease to be influential.
– Patanjali's Yoga-Sutras 4:30

When fluctuations [changes] in the meditator's mind and awareness stop or are transcended, and consciousness is purified, the supreme Self is realized.
– Lahiri Mahasaya

NEWS

Summer Meditation Retreats at CSA Headquarters
Our guest house rooms are almost fully reserved. See our web site for motel information and travel directions (**www.csa-davis.org** and click on *Retreats*). Let us know when you plan to be here.

Phoenix, Arizona: July 12 – 16, Tuesday to Saturday, 6:45 to 7:15 a.m.
I will conduct the free morning meditations at the International New Thought World Congress. Embassy Suites Hotel, 4414 East Paradise Village Parkway South, Paradise Valley, Phoenix, Arizona. If you live in the Phoenix area, attend these sessions with your spiritual friends.

Never Stop Learning
Read *The Science of Self-Realization*, *The Eternal Way*, and *Absolute Knowledge That Liberates Consciousness*. Watch my videos and listen to my audio CDs. Saturate your mind and consciousness with accurate information about your true nature and ultimate Reality.

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The yogi should meditatively contemplate the supreme Reality in solitude, alone, with mind and body controlled, having no cravings for anything. Established in a firm meditation posture in a clean, quiet place, intent on practice with thoughts and senses subdued, that one should meditate to purify the mind. Holding the body, head, and neck erect, motionless, gazing into the spiritual eye, serene, fearless, self-controlled, contemplating the supreme Reality the devotee should sit, devoted to the highest realization. – *Bhagavad Gita 6:10–14*

Back cover photo: Attic room in Paramahansa Yogananada's family home where he meditated as a young boy. *Kolkata, India*

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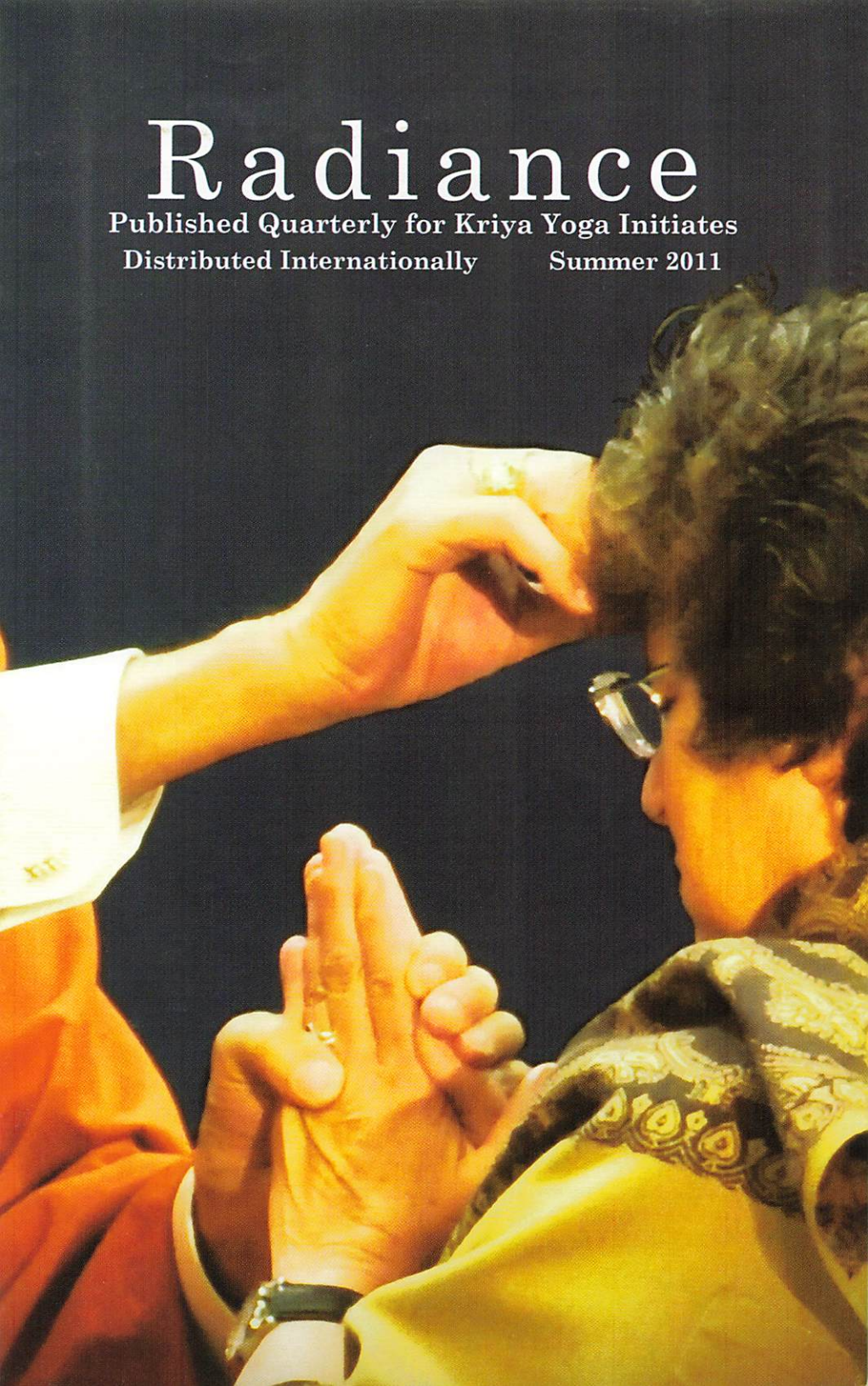

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Roy Eugene Davis (1980)

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Dialogue questions or inquiries regarding Kriya Yoga philosophy, traditions, and practices for possible use in future issues of Radiance. Use the space below and on the back of this form. Or e-mail **rd@csa-davis.org** and mention *Radiance dialogue*.

Lead me from the unreal to the Real;
From the darkness of unknowing to the light of knowledge;
From the false notion of nonexistence to
realization of immortality.
– *adapted from the Brihadaranyaka Upanishad*

The Culmination of Effective Spiritual Practice

Yoga [samadhi, oneness, wholeness, equanimity] prevails when fluctuations in the mind and awareness stop. The seer [the perceiver and experiencer] then abides in its own nature [pure essence]. At other times, one is inclined to identify with movements and changes in the mind and awareness.
– *Patanjali's Yoga-Sutra 1:2,3,4*

The movements and changes that are usually present in an unenlightened mind are activated by impulses from subconscious levels of awareness. With knowledge-directed will and discipline, it is possible to control the contents of the mind, calm subliminal impulses, and clarify consciousness. When this is done during meditation, transcendent states of consciousness can be experienced. When our mind is calm and our awareness is clear when we are not meditating, superconsciousness can be maintained while skillfully performing our duties and engaged in meaningful activities and relationships. Near the end of our incarnation, we will be able to gracefully withdraw.

A few months before Paramahansa Yogananda left his body on March 7, 1952, he began to detach his attention and awareness from the characteristics of his personality.

In 1951, I was with a few brother and sister disciples near the basement entrance of the Self-Realization Fellowship headquarters building when he came out and got into his car. When he was settled in the back seat, he quietly said, "I banished 'Yogananda' long ago; only God dwells here [in my body] now. You will see me as you have always known me, but I will only be playing a role."

Paramahansa Yogananda (late 1940s)

At his retreat in Twentynine Palms, California, when a disciple asked him to comment on a philosophical concept, he said, "Please don't ask me about such matters. These days my mind is more in the Absolute."

absolute Pure. Without modifying characteristics. Transcendent. Not related to the physical realm.

If you notice that you are becoming more interested in contemplating higher realities and not as inclined to be concerned about or involved with ordinary, mundane matters, be more attentive to your everyday duties. While you are exploring the "heavens"—keep your feet firmly on the ground. You can be fully Self- and God-realized while you are living in this world. It is not necessary to be completely reclusive. Meditate in the deep silence every day, then efficiently attend to your duties. Don't dramatize your spiritual idealism or devotion. Meditate deeply, aspire to be fully conscious, and live a higher-purpose-directed life. Most of your circumstances and relationships will then be enjoyable and harmonious. Unpleasant and nonuseful situations will be more easily avoided.

If you have many years remaining in your current incarnation, make the most of the opportunities that you will have to be as knowledgeable, skillful, and effectively functional as you can be. Intentional use of your powers of perception, mind, intellect, and creative abilities will greatly quicken your spiritual growth. If you are near the end of your current earth-sojourn, continue to live wisely while devoting more time to contemplation of your pure essence and your eternal relationship with the Infinite.

Believe that you *can*—and *will be*—spiritually enlightened *in your current incarnation*. Replace harmful and useless ways of thinking and behaving with constructive thinking and productive actions. Emulate Paramahansa Yogananda and saints by allowing flawed perceptions of self-identity to be purified and your true nature to more fully emerge. As the small sense of self dissolves, your pure essence will be revealed.

Don't be afraid when your small sense of self begins to fade as you become more cosmic conscious. Regardless of what you experience, remain calmly poised as you observe it; unlike the "salt person" in the following story.

A man composed of salt, when seeing an ocean for the first time, slowly walked into it. As his body began to dissolve, he ran quickly to the shore. Later, when telling a friend about the experience, he said, "I didn't want to become the ocean; I only wanted to examine it."

For as long as you are destined to be involved with the gross or subtle realms of Nature, you will express through a mind and a physical or subtle body. With flawless Self-knowledge, you can easily participate in the drama of relative life without being unduly influenced by transitory events and circumstances.

Affirm With Realization

Consciously established in vivid awareness of my true nature, knowing that I am included in the wholeness of the ultimate Reality, sustaining my vision of ideal possibilities, I use my mind, energies, resources and abilities wisely and creatively.

By practicing kriya pranayama as advised by the guru, the sound of Om emerges. Breathing becomes regulated and physical aging is slowed.
– Swami Sri Yukteswar

Photo on Facing page

Paramahansa Yogananda's house in the Mohave desert near Twenty-nine Palms, California, where I visited him in 1950 and 1951. Faye Wright (Daya Mata), her sister, Virginia (Ananda Mata), and Myrna Brown (Mrinalini Mata) who assisted our guru with his writings and various projects, occupied the other house (right side in photo). The property is now used by SRF nuns. Daya Mata left her body November 30, 2010 at age 96. Ananda Mata died a few years ago. Mrinalini Mata is the current president of Self-Realization Fellowship.

Kriya Yoga Philosophy, Traditions, and Practices

Was Paramahansa Yogananda physically ill during the final years of his earth-life?

In 1950 he appeared to be healthy and vital. In the summer of 1951 James J. Lynn conducted the public Kriya Yoga service at SRF headquarters. After a short break, Master came down to the chapel to conclude the session. During that summer he occasionally had difficulty walking and used a wheel chair. The cause of his disability was not explained to the resident disciples. Occasional "monastic gossip" reflected the simplistic notion that, because our guru was a liberated spiritual master and couldn't have any personal karma, physical ailments had to be the result of his having assumed the physical karma of others. Dr. Minot Lewis, his first American male disciple who, when he retired from his dental practice, moved from Boston to southern California and conducted services at the San Diego SRF temple, later said that our guru also had a "heart condition." A few disciples who knew about it believed that he had "taken" it from Dr. Lewis' wife, Mildred, to relieve her suffering and extend her physical life.

I visited Master in Twentynine Palms one evening a few weeks before he left his body. He indicated that I should sit in the chair beside him. Virginia Wright (Ananda Mata) brought him a small glass of fruit juice. After he drank the juice and Virginia returned to the kitchen, he confided, "For many years I did not take care of the body. Now, they make me do it."

Later, as I prepared to depart, he put a twenty dollar bill in my shirt pocket and told me to use it to buy food when I was at the Phoenix SRF Center. As he blessed me, he said, "Take care of your body, Roy. You have much work to do."

If Paramahansa Yogananda had rested more and had not attended the banquet at the Los Angeles Biltmore Hotel to honor India's ambassador to America, would he have had a longer physical life? I do not know. He felt it to be necessary to fulfill

his mission by doing what he did. Years earlier, he told a few disciples that when he left this world he wanted be "speaking of God and the great masters." Until he exhaled his last breath, he did that.

Are funeral services and rituals performed after a person leaves their body of value?

They can benefit those who attend or participate by helping them to manage their sense of loss and reminding them that no material form forever endures. When appropriate rituals are reverently performed it is widely believed that the prayers and good wishes that we offer to departed souls beneficially influence them in the astral realm and their happiness and gratitude for our compassionate behavior benefits us.

In many cultures, friends and relatives who left this world recently, and those who departed many years ago, are annually remembered and honored with prayers and ritual offerings of appreciation. Flowers may be placed near their grave or where a memorial marker was placed. Charitable acts for special purposes or for the common good may be performed in their name.

It is impossible to know all of your ancestors. A generation of 25 years (a time period in which people can grow to the adult stage and reproduce) multiplied by 20 is 500 years. In the past 500 years, if your ancestors produced children every 25 years, more than 2 million ancestors were born. During the past 750 years, more than 60 million ancestors made your current incarnation possible. Go back a few more centuries, and you can estimate more than a billion ancestors.

Personal views and opinions regarding physical death and the experiences of souls have been widely disseminated. Many people who are regarded as being spiritually conscious have declared that we continue to live, learn, and awaken to Self- and God-knowledge after we leave this world—a view affirmed in many religious scriptures.

Materialistic opinions of famous people are often published. In the May 30, 2011 issue of *Time* magazine, the widely known British physicist Stephen Hawkins was quoted as having said:

> I regard the brain as a computer that will stop working when its components fail. There is no heaven or afterlife for broken computers. That is a fairy story for people afraid of the dark.

Mr. Hawkins seems to believe, as many people do, that his consciousness and sense of self-identity is produced by his brain. I wonder what he, and others who agree with his opinion, think about when they contemplate their eventual physical demise. Are they comfortable with the idea of nonexistence? Are they sometimes honest enough to admit to themselves that they do not yet know what is true, and curious enough to want to know?

The following verses from the Bhagavad Gita express the understanding of spiritually insightful people regarding an individualized, immortal essence of being, the true Self, which is other than one's mistaken sense of self-identity:

> As a person casts off worn-out garments and acquires new ones, the Self, after casting away worn-out bodies acquires new ones. Weapons do not harm the Self, fire does not burn it, water does not wet it, wind does not dry it. The Self cannot be harmed; it is eternal, all-pervading, unmoving, primeval [ancient: existing from the beginning of world manifestation]. 2:22 – 24

A "body" used by souls in astral realms is composed of intellect, mind, life forces, and capacities of perception and action. The Self which animates the body is superior to the intellect, mind, and body. Intellect is the faculty of discrimination: discernment of what is observed. The mind retains memories of perceptions and enables thinking and reasoning.

Is the lotus posture important for meditation?

Sitting in a cross-legged lotus posture is not necessary, nor is it comfortable for most people. You can sit upright in a comfortable chair. The important matter is to be attentive.

Can people with bipolar disorder or schizophrenia learn how to meditate effectively?

When symptoms are not disabling and thinking is rational, meditating to relax the body, calm the mind, and clarify awareness might be possible. Disabling conditions should healed before attempting to practice advanced meditation methods.

Recent studies indicate that almost fifty percent of people who are diagnosed as being bipolar or having symptoms of psychosis (defective or distorted perceptions of ordinary reality) resist or avoid treatment. They may deny that they have a problem; don't believe the diagnosis to be valid or the person who made it to be trustworthy; don't want anyone to know about it; or want to avoid unpleasant or debilitating side-effects caused by some medications.

What are some obstacles to spiritual growth?

Some common obstacles are:

- *Constant anxiety, worry, and/or restlessness*—which may be healed by inspired, purposeful living and improved understanding and awareness of one's spiritual essence.
- *Inability to concentrate.* Training oneself to be alert, attentive, interested in what is observed, considerate of others, and to meditate regularly will greatly improve one's powers of concentration.
- *Habitual or addictive thoughts, feelings, and behaviors that interfere with effective living*—characteristics of emotional immaturity and an inclination to indulge in fantasy which can be outgrown by self-reliant thinking and highly self-motivated, purposeful living.
- *Small-mindedness*: a limited way of viewing oneself and the world that should be outgrown by being broadly informed.
- *Excessive talking*—because of restlessness, loneliness, habit, a desire to be acknowledged, an obsessive need to control, or other causes can promote mental and emotional unrest, and weaken the mind and vital forces. Think before speaking,

then communicate clearly.

- *Emotional instability.* If there are physical causes, discover and heal them. Maintain regular routines of meaningful activity and sufficient rest. Solve worrisome problems. Cultivate spiritual awareness and peace of mind.
- *Impulsive or compulsive behaviors.* Be more discerning and intentionally use will power to make right choices.
- *Egotism: an unrealistic sense of self-importance, indicated by arrogance or endeavors to be acknowledged as being unique.* This psychological problem can easily be solved by admitting to oneself the folly of maintaining it. Cultivate Self-knowing which does not need the support of illusions or the approval of others.
- *False beliefs and opinions that interfere with rational thinking and cause erratic or nonuseful behaviors.* They should be replaced with accurate understanding. Frequently examine your beliefs and ideas to determine their validity. If you do not yet know all you need (or want) to know, access reliable sources of information.
- *Resistance to change.* May be indicated by mental perversity: a tendency to pretend not to understand helpful advice, act confused, distort or modify information for self-serving purposes, make excuses, avoid doing what should be done, and interact with people with similar mental attitudes, interests, and lifestyle preferences.
- *Thoughts and feelings of unworthiness.* Whether such ideas and feelings were acquired from someone who told you that you were not worthy of being happy, successful, prosperous, or spiritually conscious, or were self-created, they can be discarded. You *are* worthy of all of the good fortune that you can imagine and accept because you are a spiritual being. Believe it. Enlarge your capacity to have what you want and need, and you will definitely have it.

Many truth seekers may not be conscious of having these conditions (which are really symptoms of lack of Self-knowledge) or may consider them as but minor problems to be overcome or

outgrown in the course of time without having to be directly confronted. Most troublesome conditions can be avoided by adhering to the fundamental guidelines for yoga practice regarding what *not to do* and what *to diligently do*.

Avoid doing harm to others, living things, or the environment; untruthfulness; stealing; weakening or wasting mental and vital forces; allowing impulsive inclinations or compulsive cravings to be uncontrolled.

Diligently nurture peace of mind and emotional stability; adhere to wholesome lifestyle regimens; control thoughts, emotions, sense urges, and behaviors; acquire accurate knowledge of higher realities and your true (because permanent and enduring) essence of being; purify and transcend flawed perceptions of self-identity and acknowledge the ultimate Reality of which you are a pure-conscious unit.

When a young disciple told our guru that it was not easy for him to control his thoughts and actions because he was not yet a master, Paramahansaji replied, "I made the right effort. You, too, can do it."

A master (Latin *maestro*) is a person who is proficient in a field of endeavor because of extensive development of natural abilities and/or intensive study and practice.

Intensive (concentrated) study of accurate metaphysical* information and intensive spiritual practice allows ideal results to be more quickly experienced.

***metaphysics** Latin, from Greek *ta meta ta physika*, "the things after the physical," Aristotle's treatise on basic principles of nature so-named by his students after his death because it followed his treatise on physical properties. Current word meaning: the branch of philosophy that includes examination of ultimate reality, the nature of being, and cosmology. An explanation of the categories and orderly processes of cosmic manifestation are described in my book *Absolute Knowledge That Liberates Consciousness* published by CSA Press (also on audio CDs). In Italy, titled *Libertà e consapevolezza la conoscenza dell'assoluto*. Translated by Furio Sclano. Marco Valerio Editore: **www.marcovalerio.com**

All of the gurus in our Kriya Yoga tradition taught the necessity of profound examination of higher realities and intensive spiritual practice. Many people who say they are truth seekers (including Kriya Yoga initiates) are not as focused as they should be. They are intellectually lazy; have only a superficial interest in learning; spend too much time with emotionally immature or ego-directed friends; don't yet have a well-defined sense of higher purposes for their lives; and let their thoughts, moods, and behaviors be influenced by events, circumstances, or the opinions and behaviors of their friends and associates. To be successful on a spiritual path, as in any worthwhile endeavor, appropriate*, skillful performance of constructive actions that produce or attract desired results is necessary.

***appropriate** Most suitable, proper, or right for the time, place, and circumstances. Being on time for an appointment is appropriate. Courteous behaviors that make others comfortable and allow interactions to occur harmoniously are *appropriate*. Adherence to personal self-care regimens is *appropriate*. Conforming thoughts and actions to the purposes we want to accomplish is *appropriate*.

What is the difference between meditation and contemplation?

A steady, concentrated flow of attention to what we aspire to identify with, know, or experience is *meditation*.

Alert, meditative "looking at" something with expectation of insightful discovery is *contemplation*.

See below: Patanjali's Yoga-Sutras 3:33 – 38

By contemplation on the light of the crown chakra, a perception of ultimate Reality can be had.

From that flash of perception, innate knowledge of ultimate Reality emerges.

Contemplation on the heart [one's essence of being] provides all knowledge of it.

Experience of that essence provides knowledge of the difference between it and ordinary states of consciousness.

From that superior realization, exceptional powers of perception and extraordinary abilities may be acquired.

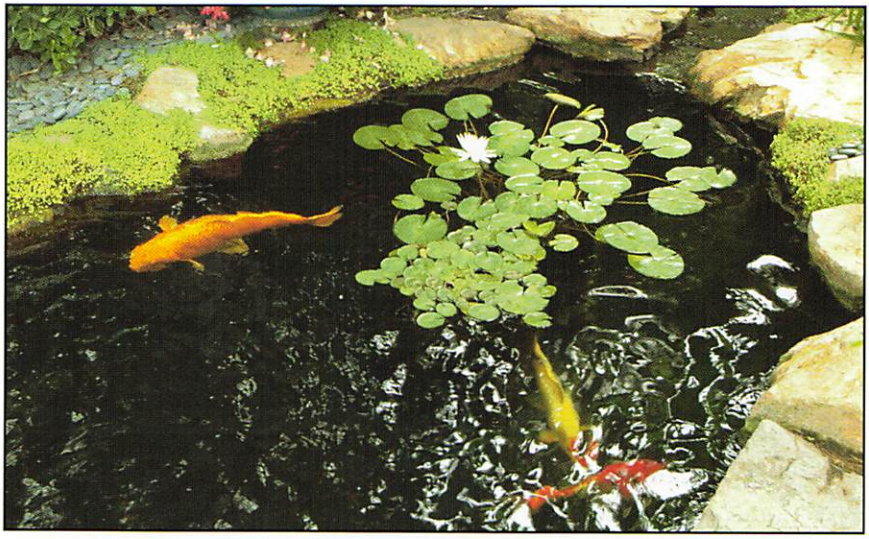
When used only for insignificant or ego-motivated purposes, they are obstacles to samadhi. They should primarily be used to weaken and eliminate troublesome subconscious influences and liberate consciousness.

Note: Exceptional powers of perception and abilities can be used to enhance our lives and assist others to bring forth and express their divine qualities and capacities.

I don't always have time to meditate. I prefer to endeavor to be Self- and God-aware while I am working.

Endeavoring to be Self- and God-aware when working is beneficial. Superconscious meditation should also be practiced at least twenty to thirty minutes once or twice a day. All of your activities will be more productive.

> Disregarding mundane phenomena, gazing inward between the eyebrows, harmonizing the breath; the devotee established in knowledge, whose highest aspiration is liberation of consciousness, with senses, mind, and intellect controlled, from whom cravings, fear, and anger have departed, is forever free.
>
> – *The Bhagavad Gita 5:27,28*



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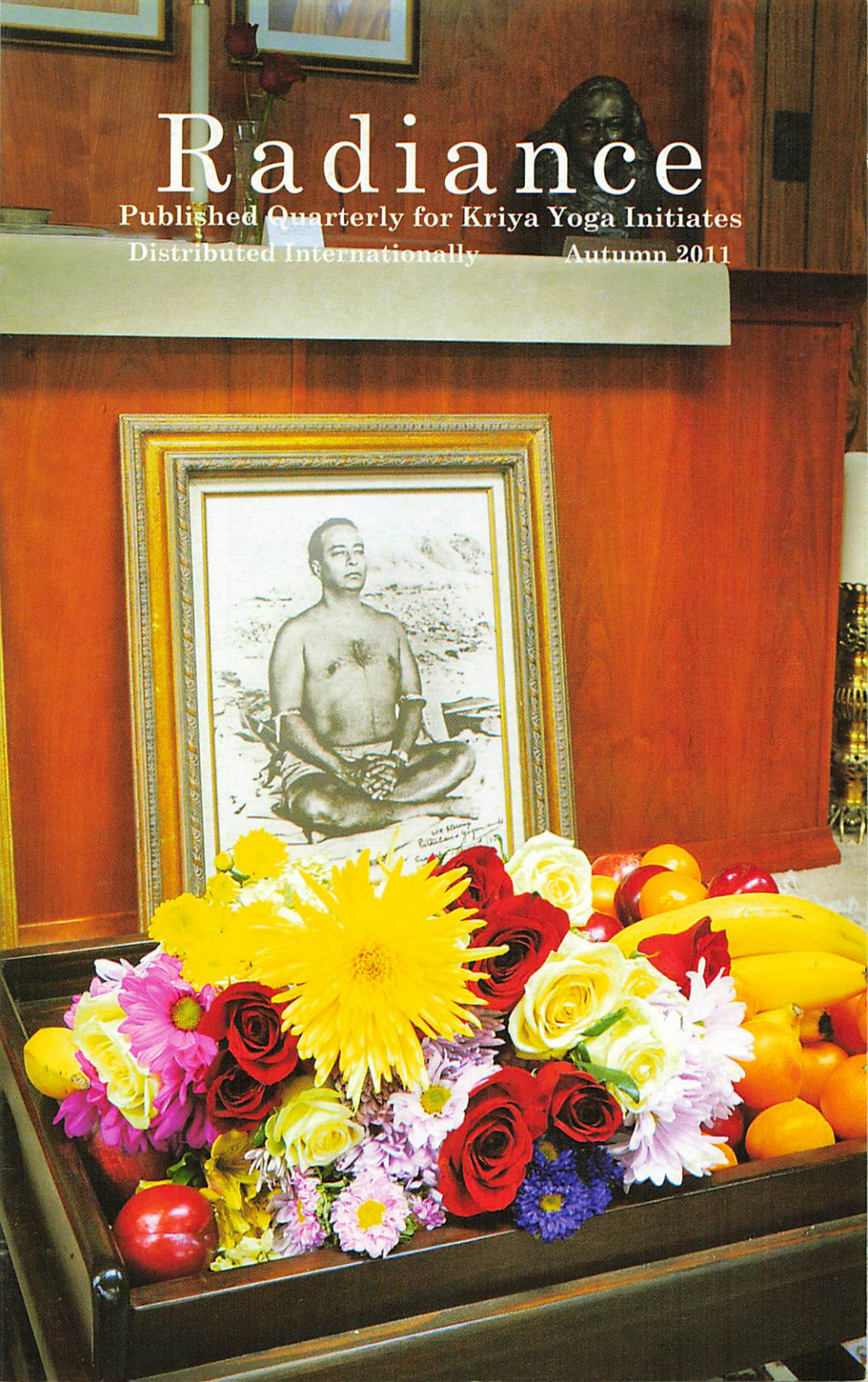
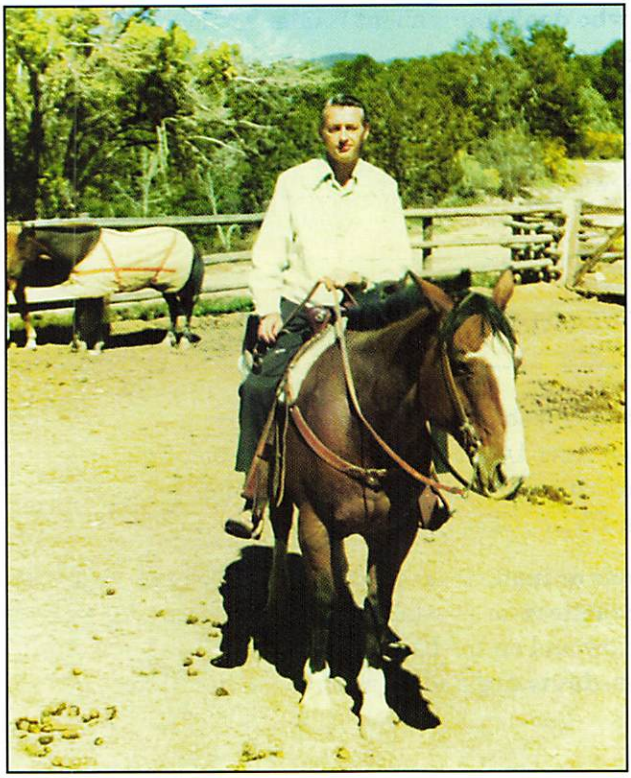


Front Cover: Fruit and flower offerings at the altar in the CSA Meditation Hall after a Kriya Yoga initiation service on June 7, 2011. Photograph of Paramahansa Yogananda in the late 1940s.



Roy Eugene Davis before an afternoon trail ride with meditation retreat participants. *Early 1970s*
The Bishop's Lodge Resort, Santa Fe, New Mexico

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Self-realization is knowing in your body, mind, and being that you are wholly established in God. To be Self-realized you only have to improve your knowing.
– Paramahansa Yogananda

Is Self-Realization Your Most Important Aim in Your Current Incarnation?

The Sanskrit word *kriya* is defined as an "action" performed to enhance well-being or allow spiritual growth to occur. Kriyas can also be actions which refine the body and cause psychological transformations when soul forces are aroused. The culmination of right intentional endeavors and/or involuntary purifying, transformative actions is *yoga*: the bringing together of attention and awareness with our pure-conscious essence.

Complete Kriya Yoga practice includes *disciplined* thinking, feeling, and living; *profound study* of our true nature, ultimate Reality, and laws of cause and effect; and *detachment from* or *transcendence of* a false sense of self-identity. Erratic thinking and living, superficial philosophical speculation, and immature mental attitudes have to be replaced with constructive, rational thinking, intensive endeavors to discover what is true, and self-responsible behaviors.

Many people who are attracted to Kriya Yoga are only curious, are not able to understand the philosophical concepts, err in presuming that practice of meditation techniques is all that is necessary, or are not willing or able to be fully committed to *complete* practice. If you are certain that this Kriya Yoga path is right for you, be one hundred percent devoted to it. If this Kriya Yoga path is not right for you, discover what your path is and adhere to it. It is better to adhere to your own right way even if you do not always do it perfectly than to emulate the behaviors of others.

Your right way is one that is compatible with your psychological temperament, empowers you to live effectively, allows your spiritual growth to be progressive, and rapidly restores your consciousness to its original, pure wholeness.

In the early 1950s I noticed that most men and women who attended Paramahansa Yogananda's public meetings or lived at one of his centers were more devotional than intellectually discerning and inclined to simplistically believe what they read or heard rather than to want to know the truth. They were also *undereducated*: lacking broad knowledge of religious doctrines or philosophical concepts, human history, current events, laws of cause and effect, or how their mental attitudes and states of consciousness influenced their thinking, behaviors, and circumstances. In the course of time they either:

- Became restless and disinterested in learning.
- Halfheartedly observed wholesome lifestyle guidelines and meditation practices, talked too much or wasted energy and time in excessive socializing, were impulsive, moody, and inclined to fantasize, or wanted the guru to do for them what they should have learned to do for themselves.
- Continued to adhere to recommended lifestyle regimens and meditation practices and had only a little improvement of intellectual, mental, or functional abilities.
- Were usually cheerful, optimistic, and kind, and sometimes personality-centered, narrow-minded, and opinionated.
- Only a few had sufficient intellectual capacity to understand higher realities or the will, willingness, or capacity to practice meditation intensively and be proficient in experiencing transcendent meditative superconscious states.

I would like to be able to say that most of my brother and sister disciples who made their transition in the past few years did it consciously and easily. Most of them departed, as many people whose consciousness is ordinary do, because of strokes, heart problems, cancer, or other ailments.

Approximately ten years ago I was informed that one of my older brother disciples (a retired business executive who had been ordained by our guru in the early 1950s and conducted meditation classes for several years) had been diagnosed as having symptoms of Alzheimer's disease. His friends and some family members gathered to provide physical and emotional support

while his memories and self-sense progressively faded during the next several months. I do not know if anyone who was close to him asked about or tried to discover ways to slow or stop the progress of his debilitating illness.

Of the millions of people who heard my guru lecture or read his books and the more than one hundred thousand individuals he initiated, only a few understood what he taught, and practiced it to have obvious spiritual growth. Did he waste most of his time, energies, and resources in endeavors to educate and spiritually assist people for thirty-two years?

Knowing that only a few people would be completely receptive to what he offered, he said he was "sowing seeds in the soil of their subconscious mind" which might one day sprout, grow, and be of some benefit for them. He viewed his mission, which he called his *work*, as Karma Yoga: meaningful selfless service without attachment to actions or to their results.

I do not mention these matters to criticize, but to encourage you to be determined to rise above the limitations that are common to the ordinary human condition. Behind the mask of your personality characteristics you are an immortal, spiritual being. You can soon know that truth about yourself and your eternal relationship with the Infinite by constant, fervent aspiration to be fully awake and persistent, right endeavor which will unveil your innate qualities and clarify your awareness.

Audibly Affirm With Conviction

Yes! Complete Self-realization is my most important aim in my current incarnation!

The devotee who is detached from externals, who is content in Self-knowledge and abides in samadhi [realization of oneness], knows changeless bliss.
– Bhagavad Gita 5:21

Reflections

Honestly examine your habitual thoughts, moods, and behaviors. Are they always constructive? If they are not, what will you do to habitually think, feel, and act more constructively?

Do you have well-defined, meaningful short-term and long-range goals? If you do, are you progressively achieving them? If you do not, write what you want to do and experience that will be of real value to you, then anticipate having your worthy hopes and dreams actualized by your actions and unplanned events that will be provided for you. *Be sure to have your Self-realization at the top of the list.*

Expand your consciousness until you are receptive to all of the good fortune that you can have. Do all that you can do to produce or attract it.

How long have you been on your spiritual path? Are you satisfied with your progress? If you are, be thankful. If you are not, what will you do to allow your spiritual growth to emerge?

When were you initiated into this Kriya Yoga tradition? At that time, did you sincerely decide to adhere to a constructive lifestyle and to meditation practice? Have you done that? If you have, continue with renewed enthusiasm. If not, begin again ... and again ... and again ... until it is easy for you to consistently do what is best for you to do.

Superior, constructive influences of samadhi overcome
and remove restrictive subliminal tendencies.
The serene, transformative flow [of those influences]
is due to its innate purity.

When attention and awareness are absorbed in that
samadhi, all sense of otherness disappears.
– Patanjali's Yoga-Sutra 3:9–11

To know what our natural needs are, we should
rely on observation, experimentation, and reason.
– Swami Sri Yukteswar

Statue of Patanjali in Haridwar, India. His Yoga-Sutra*, written approximately two thousand years ago, describes practices that can be used to elicit superconsciousness, meditate effectively, and awaken to liberation of consciousness.

* My book, *The Science of Self-Realization*, features a commentary on Patanjali's treatise. Hardcover, 144 pages, $10.00 plus $3.00 postage. $6.00 postage for airmail outside the U.S.
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Book Excerpt With Commentary

Adhyatma (True Essence of Being) Upanishad

From *Thirty Minor Upanishads*, first edition published in 1914 by K. Narayanasvami Aiyar, Madras (Chennai), India. The word *upanishad*, composed of the verb root of "to sit" prefixed with *upa* and *ni* means "to sit down near" (one's teacher). The *minor* upanishads (so-called because commentaries on them were not widely produced) deal with esoteric themes. Chapters are presented in a series of categories: Vedanta (summary of Vedic philosophical concepts); Physiology; Mantra; Sanyasa (asceticism); and Yoga (meditation practices). Telugu and other South Indian texts were translated into English because they were considered to be more complete, understandable, and significant. Sanskrit words frequently used in the English language version make it difficult for the general reader to fully comprehend what is presented. In the following presentation I have usually used plain English and included a brief commentary when it seemed useful to amplify or to clarify some of the themes.

By separating the [superimposed] influences of primordial nature from the Cosmic Self and the individualized Self, one, conscious, joyous, transcendent Reality is realized. Insightful examination of the concepts described in the previous sentence leads to contemplation, which can result in samadhi. During samadhi, attention is detached from the mind. After emerging from samadhi, one can remember the experience.

Commentary

According to Samkhya philosophical theories which provide the basis for Yoga practice, the Cosmic Self (Oversoul) produces a universe and units of ultimate Reality when attributes of the primordial field (Sanskrit *maya*) of nature are superimposed on it and them. Those *impersonal* attributes are considered to be "form-producing" and "truth-veiling."

When the attributes and effects of primordial nature are personalized in an attempt to explain the various processes of cosmic manifestation, erroneous ideas may be mixed with rational views. In a commentary on the *Bhagavad Gita* which I recently

perused, in a footnote the editor wrote: "In God's plan and play, the sole function of ... *maya* is to attempt to divert man from Spirit to matter; from Reality to unreality."

That statement naively suggests that God as a cosmic person arranged conditions so that it would be difficult for souls to be spiritually enlightened. It would have been more accurate if the editor had written: "World manifestation occurs when cosmic forces in the primordial field of nature are influenced by its activating and inertial attributes."

Impersonal attributes of nature cannot conspire to prevent souls from being Self-realized. Self-awareness of souls which are not spiritually conscious is obscured by mental and emotional unrest, modified (conditioned) awareness, and a false sense of self-identity. When these conditions are overcome, Self-realization naturally emerges.

By detaching attention and awareness from all conditions which distort perceptions, pure oneness (*samadhi*) is realized. Because perceptions of samadhi leave impressions in the mind, that experience can be remembered. Memories of samadhi enable us to view environmental and subjective conditions with insightful detachment. Preliminary samadhi may be supported by an object of perception (a concept, subjective luminosity, subtle sound frequency, joyousness, an enlarged sense of awareness, or other perceptions). Without an object of perception to support awareness, samadhi is realization (experience) of pure being.

Text

By this samadhi, much accumulated karma [causative subconscious influences: unfulfilled desires, ungratified urges or inclinations, resentment, guilt, frustration, anger, false beliefs] is neutralized. This samadhi is called *dharma-mega* [rain-cloud of virtue] because it illumines the mind and reveals one's Self. That Self-knowledge which was hidden [obscured] then shines as pure truth.

Commentary

One experience of preliminary samadhi (with the support of objects of perception) or a brief transcendent samadhi experience is not completely transformative or redemptive.

Text

Dispassion [non-attachment] begins to naturally be established when subliminal influences [*vasanas*] no longer arouse or activate thoughts and emotions which incline one to be attracted to nonessential external and subjective conditions which stimulate the senses and mind.

Commentary

A spiritual aspirant should be wisely Self-determined rather than have thoughts and actions impelled by subliminal inclinations. Until impulsiveness is neutralized, will power should be used to control mental states, emotions, and behaviors.

Text

The stopping of the emergence of mistaken ideas of self-identity when mental fluctuations cease allows the highest stage of revealed knowledge to be experienced. One then continuously experiences blissful [joyousness of Self-knowing] *prajna* [pure wisdom-knowledge]. One who is firmly established in that is a *jivanmukta*, without a false sense of self-identity or erroneous ideas about ultimate Reality. Such a one is not unduly influenced by karmic conditions.

Commentary

Mistaken ideas of self-identity cannot emerge when our mind and awareness are completely calm. Jivas (souls) are units of pure consciousness. *Mukta* (liberation) is freedom from all limiting conditions, realizable while we are embodied.

Kriya Yoga Philosophy, Traditions, and Practices

Send questions or inquiries for consideration in future issues of this newsletter. E-mail **rd@csa-davis.org**

What is one of the major obstacles to spiritual growth frequently mentioned by people on a spiritual path?

Many of them say that rising above or outgrowing habits of thinking, feeling, and behaving like an egocentric, confined human being is difficult. Although they may believe that they are spiritual beings, it is not always easy for them to change how they view themselves, how they feel, and what they do.

To rise above or outgrow this condition:

1. Discriminate between what you really are and your physical body, thoughts, emotions, and behaviors.
2. Maintain a regular schedule of deep, superconscious meditation practice that will clarify your awareness and enable you to actually experience your true nature.
3. Be more attentive to, and in control of, how you think, feel, and act. Be responsible for your mental states, emotions, behaviors, and circumstances.
4. Avoid long or unnecessary interactions with people whose mental attitudes, lifestyle, and behaviors are not compatible with your ideals.

I have had a debilitating ailment for many years, usually have low energy, and am tired most of the time. Can I make spiritual growth progress in spite of this condition?

Do your best to discover the cause of the problem and solve it. At the same time, improve your understanding and awareness of your spiritual essence. Imagine, and try to feel, your vital forces becoming more pronounced, enlivening your body and clarifying your consciousness. It may also be helpful to learn and practice a form of *tai chi* or *qi gong* to arouse and circulate your vital forces and enhance your awareness.

Plan and go forward with other worthwhile activities. Enjoy the creative processes and the satisfaction that you have as your plans are actualized. Don't allow a physical (or any other) condition to prevent you from living with conscious intention.

Describe some of the higher states of consciousness that can be experienced as our spiritual growth progresses.

In some philosophical systems many levels or kinds of states of consciousness are described. For practical purposes, they can be classified as:

- *Superconscious states mixed with mental influences.* When medi-tating or at other times, we can be superconscious while being aware of thoughts, memories, and feelings that emerge and fade away. When mental fluctuations are ignored, they will become more subtle and eventually cease. Before that occurs, it may be possible to detach attention from them and experience a pure superconscious state.
- *Pure states of superconsciousness.* Clarity of awareness that is not modified or influenced by external or subjective conditions. We may then be Self-knowing (realized). At times we may experience the emergence of innate knowledge of higher realities or temporarily transcend the sense of being an individualized Self-knowing unit of ultimate Reality and be conscious of pure existence without boundaries. *(Read the fourth paragraph on page 11.)* Pure superconsciousness has to be experienced to be fully comprehended.

Superconsciousness enables us to experience the purity of our essence of being, allows cosmic consciousness to emerge, and reveals knowledge of ultimate Reality and its expressive processes. Just as we have to learn to integrate emerging levels of ordinary states of consciousness with our thoughts and actions, so we have to learn how to become familiar with and adapt to higher states of consciousness as they emerge.

When you were in Arizona in the early 1950s, did you communicate by mail with Paramahansa Yogananda?

When he sent me to Phoenix a few weeks after I arrived at Self-Realization Fellowship headquarters, he told me to visit him every sixty days and to write to him from time to time. Since he was busy writing a commentary on the Bhagavad Gita, the occasional notes that I mailed to him were brief, as were his handwritten responses. I assured him of my devotion to Kriya Yoga practices. His notes were always supportive and encouraging, concluding with the words "Unceasing blessings," and "P. Yogananda." Often, instead of using two sheets of stationary he would scrawl his final thoughts vertically on the borders or any other unused space on the page.

On one occasion, during a conversation with Herbert Freed, then the minister at the SRF center in Phoenix, who was two years older than me, I asked him how a person could actually know that the teachings in various Yoga texts were true. I had not doubted the teachings, I was merely asking how they could be verified. I soon discovered that Herbert had mistakenly presumed that my faith in the usefulness of Yoga practice was wavering and had informed our guru of his discovery.

A short note from Master soon arrived by mail in which he counseled me to avoid doubts and wrote: "Either you be with us one hundred percent or not be with us at all." I quickly wrote a note to inform him that I did not have any doubts, was faithful to the teachings, and my meditations were fruitful.

Paramahansaji wrote letters and notes to many disciples and often telephoned some of them. He also "worked" with us spiritually and mentally. At several informal gatherings I heard him say, "I go through your souls every day." I was frequently aware of his silent help.

> In meditative silence, patiently sit until an adjustment of awareness occurs that allows you to be Self-knowing.

For several years I have endeavored to be a sincere disciple of this Kriya Yoga tradition. My many learning experiences have been helpful and usually enjoyable. Now and then a question arises in my mind: "How much longer must I faithfully practice until I am spiritually enlightened?" I am not becoming weary of being attentive to metaphysical studies, right living regimens, and meditation practice, it's just that I sometimes wonder about when, and what, the final results will be.

It's normal to be curious about our spiritual growth and to think about what we might be able to do to quicken it. Even though the spiritual enlightenment of others can inspire and motivate us to be more intensive (focused), only our realization will satisfy us and liberate our consciousness.

I recommend viewing our sojourn in this world as a great adventure. We can then resolve to learn as much that is useful to know, do what is possible to express our creative abilities and contribute to the well-being of society, aspire to be fully awake, and cultivate superconsciousness that enables us to be fully, permanently Self- and God-realized.

The little over two years that I had my guru's personal instructions and support were extremely beneficial, as were the following two years of private spiritual practice in Phoenix after his passing. The decades since the middle 1950s until now, during which I was engaged in ministry service, were just as beneficial because I had to learn to integrate my spiritual awareness with everyday life and learn to effectively use my mental and functional abilities.

It is easier to live effectively when we know that one Reality has an absolute (pure) aspect that never changes, an expressive aspect that manifests as everything we see and with which we interact, and is the inexhaustible vital essence of every person and living thing.

As we patiently persist in our right way, spiritual growth effortlessly emerges from within us.

Early 2012 Meditation Seminars with Roy Eugene Davis
Theme: Spiritual Growth as Self-Revelation

January 29 (Sunday) West Palm Beach, Florida
Meditation Seminar and Kriya Yoga Initiation
Crowne Plaza Hotel 1601 Belvedere Road
10 a.m. session with CSA minister Katherine Geddes.
1 p.m. class & 2:30 initiation with Roy Eugene Davis.
Donation Basis.

March 24 (Saturday) San Jose, California
Meditation Seminar and Kriya Yoga Initiation
Center for Spiritual Enlightenment 1146 University Avenue
10 a.m. – 11:30 a.m. session with Ellen Grace O'Brian.
1 p.m. session & 2:30 p.m. initiation with Roy Eugene Davis.
Donation Basis Reservations Requested
info@csecenter.org 408-293-0221

2013
Plan Now to Attend
The Fourth International Kriya Yoga Congress
San Jose, California March 7,8,9
The first three (San Jose–Atlanta–San Jose) were every two years. They will now be convened every three years. Complete details to be published early next year.

Below: 2010 Kriya Yoga Congress in San Jose, California

Radiance

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Skillful Use of Discriminative Intelligence and Emotional Maturity Facilitates Spiritual Awakening & Growth 3
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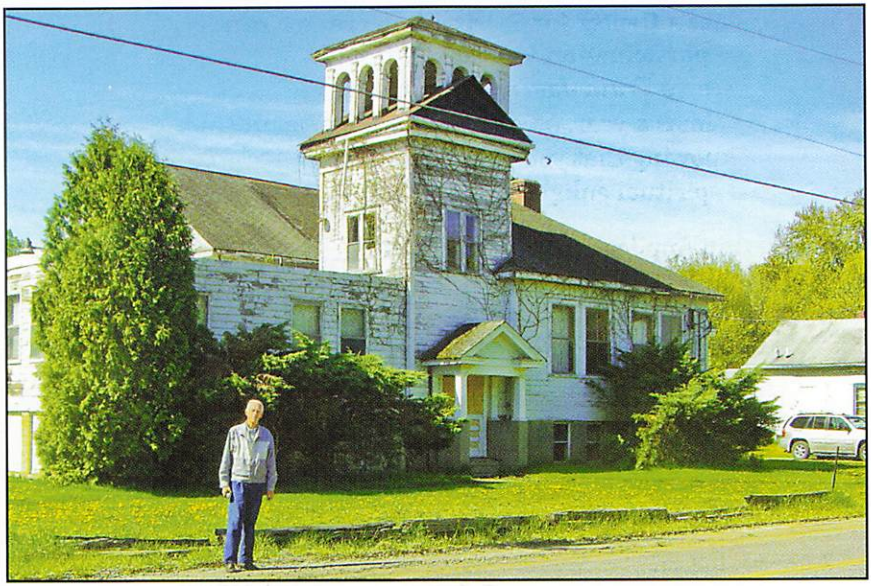

Roy Eugene Davis in front of the now vacant United Brethren Church building approximately 10 miles west of Warren, Ohio, that he attended with his family during his early years.
Photo: May 2010

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Written by Roy Eugene Davis
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God [ultimate Reality], transcends mind and intellect.
– *Lahiri Mahasaya*

Skillful Use of Discriminative Intelligence and Emotional Maturity Facilitates Spiritual Awakening and Growth

facilitate Make easier or less difficult. Help to move forward.

In much of the verbal and written information about spirituality, philosophical concepts are described, constructive lifestyle regimens and meditation practices are explained, and fervent aspiration to be fully awake is recommended. The value of cultivating and skillfully using one's powers of discriminative intelligence and of emotional maturity is not always emphasized.

When powers of discriminative intelligence are weak or are not skillfully used, what is false may be thought to be true. Delusions (false beliefs) blur the consciousness and weaken and confuse the mind of a person who is said to be ignorant; to lack knowledge of facts.

When powers of discriminative intelligence are developed and *skillfully used*, the difference between what one is not (the physical body, mind, egocentric sense of self-identity, personality characteristics) and one's true Self is observed, learning is quick, higher realities are more easily comprehended, and effective living is effortless and enjoyable. Spiritual awakening to the stage of Self-realization can be extremely fast.

Emotionally immature spiritual aspirants do not know the value of being responsible for their mental states, states of consciousness, behaviors and their effects, or know but are unwilling to be responsible. They may dramatize dependency, incompetence, confusion, insolence, rebellious or arrogant mental attitudes and behaviors, and distort or twist what they are told for self-serving purposes: characteristics generally considered to be mostly associated with childhood or early teenage stages of human life. If they are unwilling to learn and grow to emotional maturity, spiritual growth is usually slow and difficult.

Emotionally mature spiritual aspirants are responsible for

their mental states, states of consciousness, behaviors and their effects, and are self-reliant, competent, decisive, devoid of obvious egocentric characteristics, and eager to learn and grow. For them, spiritual discipleship is extremely beneficial.

During the early stages of a teacher-student relationship, there may be a "testing" phase while they are learning to communicate and are examining each other's characteristics. The guru will want to know if the disciple is sufficiently intelligent to learn and emotionally mature enough to sincerely practice what is taught. The disciple may want to know if the guru's knowledge and assistance will be helpful.

If the guru is a knowledgeable, competent teacher and is at least partially Self- and God-realized, and the disciple is alert and receptive to what is offered, a meaningful relationship can be had that will enable the disciple to steadily awaken through the stages of spiritual growth. With the passage of years, it is essential that disciples continue to concentrate on the ultimate aim of their spiritual practice: liberation of consciousness.

Many times I heard Paramahansa Yogananda emphatically say to small and large gatherings of disciples and new truth seekers: "Don't just go one-fourth of the way [to be Self-realized], half of the way, or three-fourths of the way and then quit. *Go all the way in this incarnation!*

Of the approximately thirty male disciples who were at the Self-Realization Fellowship headquarters when I was there in the early 1950s, only a few seemed to have the intellectual capacity to comprehend basic philosophical ideas. Many didn't believe it possible for them to be spiritually enlightened in a current incarnation or were not sufficiently self-motivated to be dedicated to intensive Kriya Yoga practices.

During more than fifty-five years of teaching and initiating people in several countries, I observed that many people were deficient in discriminative powers or the desire to develop them, and were inclined to be weak-willed and emotionally dependent. They often tried to be spiritually aware while strongly identified with a mistaken sense of Self-identity and imagined God as

a cosmic person to be worshipped and perhaps pleased by their right behaviors or special rituals.

A dualistic view of ultimate Reality—as being apart from its forces which produce and sustain the realm of nature and its individualized units (souls)—makes it difficult to know it as it is and to know ourselves as we are. We hear some people say, "I am seeking God." "I hope that if I can please God, he will come to me." "I don't know why God allows evil and suffering to exist in our world." "When I think of God as a mother instead of a father, God seems more approachable and kinder." "My current living conditions are not comfortable. I sometimes wonder if God is testing my faith or my love for him."

Although ultimate Reality is not a cosmic person, it has a cosmic individualized aspect said to regulate cosmic processes, which philosophers refer to as the Oversoul or Cosmic Soul. A Sanskrit word for it is *Iswara* which Patanjali described as the teacher of the ancient teachers (1:26) to which a Kriya Yoga practitioner should devotionally surrender (2:1).

Truth seekers whose powers of discriminative intelligence are not yet reliable and who are not emotionally mature should improve their intellectual ability, learn to think rationally, cultivate emotional stability, and behave appropriately in various situations. Until they can meditate superconsciously and be conscious of their pure essence, they can pray, chant, use pranayamas, and other techniques, forms of meditation, or preferred devotional rituals to calm the mind and clarify their awareness. With faithful practice, in the course of time their mind will be purified, powers of discrimination will improve, they will grow to emotional maturity, and their innate knowledge will be unveiled and Self-revealed.

Regardless of the extent of our capacity to comprehend higher realities and live effectively, we have to continue to learn and awaken to Self- and God-realization.

Affirm With Realization

With each passing day I am becoming more discerning and Self- and God-realized.

Paramahansa Yogananda in the late 1940s

I am more inclined to prefer a devotional approach to spiritual practice. Is it possible to be Self- and God-realized by adhering to devotional practices only?

If by devotion you mean reverent acknowledgment of the ultimate Reality and its various expressions along with fervent aspiration to realize your true nature and the wholeness of that Reality, that approach can be helpful. It will also be helpful to acquire an intellectual understanding of soul-mind-body relationships, states of consciousness (deep sleep; dreaming; ordinary awake states which may be modified by mental attitudes, beliefs, and subconscious influences; and superconscious states which are other than and superior to the first three states of consciousness). Even when inclined to the way of devotion, avoid emotionalism, fantasy, and mistaking pleasant moods or feelings for authentic spiritual awareness.

Although I think my understanding of philosophical concepts is good, it is difficult for me to adhere to all of the lifestyle guidelines and personal behaviors recommended by most spiritual teachers. For the past few years, since I was in high school, I have resented having to do what anyone in authority told me to do. Any advice?

Grow out of it. Renounce resentment. Impersonalize the teachings. Think and behave in constructive ways that will enhance your life. To avoid doing what is right or correct in a given situation because someone advised it is a childish reaction which doesn't impress anyone, and may cause mental confusion and emotional unrest.

Discern the difference between useful, factual information and what may only be an opinion. Accept what is useful or necessary. Ignore what is neither useful nor necessary. Want to grow to emotional maturity, and do it.

I was initiated a year ago. How many kriya pranayamas should I do during a meditation practice session?

Paramahansa Yogananda often said that attentive, concentrated kriya pranayama practice is more important than the number of repetitions. You can do 12, 24, 36, 48, or more if you are comfortable doing them. Notice that the numbers after 12 are multiples of 12, probably because it is easier to remember them. It isn't necessary to adhere to a specific number of repetitions. Do as many as you are comfortable doing, then pull the current into the crown chakra, contemplate pure consciousness, and rest in the deep silence. Regular meditation practice will enable you to understand the subtle processes that occur and to know how to allow transformative changes of consciousness to be spontaneous.

When I am meditating, I like to imagine the presence of a saint or one or more of our gurus. How can I have the most benefit by doing this?

One way that can be enjoyable and beneficial is to imagine and respectfully acknowledge the presence of the saint, guru, or form of divine characteristics that pleases you. The Sanskrit word for a preferred form of ultimate Reality is *ishta-devata* (chosen-deity). Feel uplifted and allow your consciousness to expand. Conclude the exercise by blending your mind and consciousness with the image and presence. Imagine it coming into you and merging with your essence of being.

This method is especially useful if you have a devotional temperament and/or if it is easier or more effective for you than analytical contemplation of a nameless, formless, pure or absolute aspect of ultimate Reality (God). Regardless of the kind of aspect that is chosen to be contemplated, it will eventually be transcended.

When meditating with disciples, Paramahansa Yogananda encouraged participants to visualize and "feel the presence" of the gurus and to endeavor to blend their consciousness with their consciousness. Later, he would tell them to expand their

consciousness into the Om vibration and "reclaim" their omnipresence.

Regardless of the meditation method or technique that you use, go beyond it by contemplating your pure-conscious essence and the pure-existence aspect of ultimate Reality as being the same. In an anecdote in one of the Upanishads a devotee who was informed about ultimate Reality was then told, "tat twam asi," (That you are).

I don't understand the condition of meditative "breathlessness" as mentioned in some yoga literature. I breathe lightly and at times the breath briefly stops, then light breathing resumes, but I am obviously breathing. At times, when I use a mantra, breathing becomes slow, then I am not aware of it. It seems that the observer and what was observed are one.

You don't have to stop breathing when you meditate. Do as you have been doing: observe slower breathing as you become relaxed and mentally calm. From time to time you may notice that your mind is clear and thoughts are settled. When your attention is detached from changes that ordinarily occur in your mind, distinctions of "otherness" will cease and a perception of oneness will prevail.

What form of Hatha Yoga practice do you recommend? If one is not inclined to practice Hatha Yoga or cannot do it, what else can be done that might be helpful?

In many communities in America and other countries a variety of forms of Hatha Yoga are offered. Some teachers emphasize it as physical exercise. Others teach innovative practices that they say are improvements over traditional practices. Ads can be seen that offer Hot Yoga; Yoga for Couples; Yoga Dancing; tai chi Yoga; Yoga as promoted by a charismatic person or their "certified" teachers; and even Laughing Yoga.

My advice: avoid popular, innovated methods. To practice Hatha Yoga, do the basic asanas (poses) and other procedures in a calm, meditative mood. The purpose of such practice is to enable a person to have a strong, healthy body and arouse its vital

forces, improve powers of concentration, and meditate to elicit superconsciousness and samadhi (oneness consciousness).

Several people have told me that a daily qiGong* routine is physically relaxing and has improved their sense of balance, calmed their mind, enabled them to be aware of subtle energy flows in the body, and enhanced their meditation experiences.

**gi* or *qi* (chi), energy + *gong*, movement. A system of concentrated body movements and energy circulation originated in China.

Is having a "spiritual name" of value to a person on a spiritual path?

Members of monastic organizations and spiritual communities may be given (or may assume) a name that may represent the qualities they have or aspire to have. Sometimes the name signifies a departure from past conditions and a commitment to a new, more purposeful way of life. I am inclined to think like my guru; he was more interested in a person's states of consciousness and behaviors. When he gave a new name to a few disciples, he did it for a special purpose: usually when he authorized them as a mentor or teacher or chose to outwardly acknowledge a unique characteristic or accomplishment. To disciples, he said, "I am pleased when you appear to be like others [in the local community], but your heart [essence] is different." Disciples and ministers were asked to be calmly soul-centered, appropriately dressed and groomed, friendly, courteous, and respectful of others, as he always was.

Many years ago, when as young adult, I did things that I now regret and feel very guilty about. How can I overcome and get rid of remorseful thoughts and feelings.

You have probably been told, or have long known, that what was done in the past cannot be changed. Your thoughts and emotions associated with memories of past events *can* be changed. Your remorsefulness indicates a self-honest mental attitude

and willingness to avoid similar actions. Forgive yourself, radiate good will to anyone who was harmed by your past actions, cleanse your mind and emotions, and go forward with inspired resolve to live as effectively as possible, for yourself and for others who will be influenced by what you do.

When I try to practice meditation, I don't concentrate very well. I daydream, think, watch memories rise and fall, drift into a partial sleep state, or sit and wait. Nothing worthwhile happens. What can I do?

Be more intentional. Begin your meditation session with a specific ritual or preparatory procedure. Sit upright, inhale and exhale two or three times, and relax the body. Acknowledge the ultimate Reality as you imagine or know it to be and your true Self as a unit of that Reality. As a kriya initiate, acknowledge the lineage of gurus and imagine their consciousness blending with yours. If meditation flows easily, flow with it. If it doesn't, pray, affirm, practice kriya pranayamas, chant Om at each of the chakras, contemplate Om, or use any other technique that you have found by experience to be useful. Stay alert. Perhaps it would be helpful to meditate for only 20 or 25 minutes so you won't have to try to concentrate for an extended period of time. Eventually, keep your attention and awareness in the higher brain, listen to Om, and contemplate pure consciousness.

During meditation, I sometimes have vivid visual perceptions: colorful geometrical light patterns, vast blue sky with or without slow-moving clouds, infinite space, or astral-like places and people. What should I think, or do, about these perceptions?

They are mind-produced phenomena which you may observe for a while without being preoccupied with them. Some literature on yoga practices say that seeing geometrical patterns of colored lights, vast blue sky, and infinite space are indications that the meditator is accessing levels of consciousness which were obscured. I understand what you described because I often had similar meditative perceptions during the first few years after I met Paramahansaji.

Various perceptions can also result from shallow, slow, or regulated breathing, reduced oxygen intake, intensive prayer or chanting, stress, physical tiredness, and sleep deprivation.

Scenes of places and people are definitely produced by the mind. Aspire to go beyond such perceptions and be receptive to the emergence of innate knowledge of your essence and higher realities. Ideal results are possible when you are so detached from external and internal conditions that the purity of your essence is easily experienced.

Can a spiritually enlightened person help to awaken a disciple's soul forces and to experience a samadhi or a transcendent state of consciousness?

It is not always necessary for the person who may provide such help to be fully spiritually enlightened. If their soul forces are aroused and their consciousness is clear, people with whom they associate, and who are receptive, may have their dormant energies activated.

It would be easier if a guru could instantly arouse a disciple's soul forces and clarify their awareness with an intention, word, or gesture regardless of a disciple's history, mental state, state of consciousness, or extent of refinement of their nervous system and brain. The guru is willing to encourage and assist a disciple; a disciple must sincerely endeavor to be receptive to the help that the guru provides. Sincere preparatory actions produce favorable psychological and physiological conditions that allow spiritual awakening and growth to naturally occur.

The fundamental preparatory actions (kriyas) are mental, emotional, and behavioral discipline; profound study of one's essence of being and higher realities (including meditative contemplation); and discerning the difference between one's pure-conscious essence and a mistaken sense of self-identity (ego) as explained in *Patanjali's Yoga Sutra 2:1*. See *The Science of Self-Realization*. An Italian edition (*La scienza della realizzazione del sé*), translated by CSA member Furio Sclano, is available in Europe: **www.marcovalerio.com**

Daily refreshment of the nervous system with Kriya pranayama practice vitalizes the physical body.
– Swami Sri Yukteswar

By contemplation on pure consciousness, innate knowledge is revealed. By contemplation on one's heart [essence] Self-knowledge is revealed.
– Patanjali's Yoga Sutra 3:35,36

The same ancient Yoga [realization of oneness-consciousness] is today declared by me to you, for you are my disciple and friend. This is indeed the supreme, secret knowledge.

TRANSLITERATION
Accurate knowledge of ultimate Reality and its processes, inaccessible to the ordinary person, is Self-revealed when one is prepared to apprehend it.
– The Bhagavad Gita 4:3
From *The Eternal Way: The Inner Meaning of the Bhagavad Gita*, CSA Press.
In Europe: *La Via Eterna*, Marco Valerio Editore.
www.marcovalerio.com

Note: The Bhagavad Gita is an allegory, a story in which characters, objects, and events represent moral and spiritual principles. Krishna's words, as portrayed in the above verse speaking to his disciple, Arjuna, represent the innate knowledge of every soul's enlightened consciousness. When reading the Bhagavad Gita, imagine Krishna's words to be revelations emerging from within you. Knowledge of higher realities is sometimes said to be "secret" only because it is not yet widely comprehended.

Affirm With Realization

Detaching my attention and awareness from external phenomena and subjective conditions, I creatively imagine, joyously acknowledge, and actually experience the all-pervading self-luminous, ultimate Reality.

NEWS

If you intend to be at a meditation retreat at CSA headquarters during the 2012 summer months, reserve your visit when your travel plans are firm. I will speak at the morning sessions. CSA ministers will present afternoon workshops and special classes.

In 2011, many new initiates were welcomed into our kriya tradition at our summer retreats and in San Jose, California, by Ellen Grace O'Brian at Center for Spiritual Enlightenment. Initiations were conducted by Arley Gaines, northern California; Furio Sclano, Italy; Harald Reiske, Germany; Sabiha Betul, Turkey; Denis Criado, Spain; Richard Fish, England; Luca Oppizzi, Switzerland; Leslie Hanks, northern Florida. I conducted initiation services at our meditation center in Asheville, North Carolina, in October.

e-Books Available Now at Amazon.com and Apple iBooks
Paramahansa Yogananda As I Knew Him
The Eternal Way (Inner Meaning of the Bhagavad Gita)
The Science of Self-Realization (Patanjali's Yoga-Sutra)

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2013: Fourth International Kriya Yoga Congress, March 7,8,9
In San Jose, California, a little more than a one year from now. Complete details will be published in a few months. When we are at the Congress, March 7 will mark the 61st anniversary of Paramahansa Yogananda's mahasamadhi (1952, Los Angeles, California); March 9 will be the 73rd anniversary of Swami Sri Yukteswar's mahasamadhi (1936, Puri, India)

maha (great) **samadhi** (oneness) Conscious, final departure from the physical body.

Meditation and lifestyle routines taught by Roy Eugene Davis. Kriya initiation Thursdays at 1 p.m. during the week long retreats. Guest houses. Vegetarian meals served.

2012 Retreats
Week Long: June 11 – 15 July 2 – 6 August 13 – 17
Weekends: October 20 – 21 November 17 – 18
Holy Season Meditation: December 1 10 a.m. to 1 p.m.

2012 Private Retreats
CSA members and Kriya Initiates
April 30 – May 4 May 7 – 11 May 14 – 18
September 10 – 14 17 – 21 24 – 28

Retreat Reservations: *Reserve only when your travel plans are firm.*
Mail this form, phone, fax, or e-mail, **res@csa-davis.org**
Dates _____ Time of arrival _____
Daytime phone _____ e-mail _____
Travel directions, see web site or mark here [ ] for mailed copy.
Prefer a CSA guest house [ ] Will stay at a motel [ ]

Name _____

Address _____

_____

Center for Spiritual Awareness PO Box 7 Lakemont, Georgia 30552
Tel: 706-782-4723 weekdays 8 a.m. – 3 p.m. Fax 706-782-4560

South Florida (January)
Northern California (March)

MEDITATION SEMINARS

with Roy Eugene Davis

Spiritual Enlightenment as Self-Revelation

Techniques, Routines & Practice Sessions

All Welcome Donation Basis

Cape Coral (near Fort Myers), Florida
January 15 (Sunday) 2 p.m. – 4 p.m.
Center for Spiritual Living
406 SE 24th Avenue
For travel directions telephone
239-574-6463 Tuesdays & Thursdays 10 a.m. to 2 p.m.
Reservations Not Needed

West Palm Beach, Florida January 29 (Sunday)
Crowne Plaza Hotel 1601 Belvedere Road
10 a.m. CSA minister Katherine Geddes
Effective Meditation Techniques and Routines
1 p.m. class and 2:30 p.m. Kriya Yoga initiation
with Roy Eugene Davis
Reservations Not Needed

San Jose, California March 24 (Saturday)
Center for Spiritual Enlightenment
1146 University Avenue
10 a.m. – 11:30 a.m. Ellen Grace O'Brian
Effective Meditation Techniques and Routines
1 p.m. class & 2:30 p.m. Kriya Yoga initiation
with Roy Eugene Davis
Reservations Requested: info@csecenter.org 408-283-0221

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